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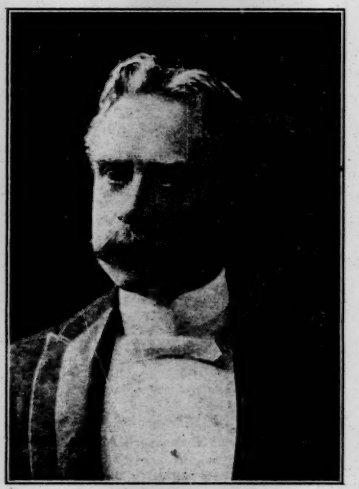

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Commencing next Easter, 1908

The New Marriage Laws

go into effect. For the convenience of our readers there appeared in the last number of the REVIEW a

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which makes clear the application of the regulations that will henceforth govern
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   2. The Registering of Marriages in Future (Suggested Forms).
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THE ECCLESIASTICAL REVIEW

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THE AUTHORITY OF DOCTRINAL DECREES IN THE CATHOLIC CHURCH.

A COMMENTARY ON THE PRESENT INDEX LEGISLATION. By the Rev. Timothy Hurley, D.D., Priest of the Diocese of Elphin; Past Student of Maynooth College, and of the Propaganda Schools, Rome. With a Preface by the Most Rev. Dr. Clancy, Bishop of Elphin. Dublin, Belfast, Cork: Browne & Nolan. 1907. Pp. 252.

VALEUR DES DÉCISIONS DOCTRINALES ET DISCIPLINAIRES DU SAINT SIEGE: Syllabus; Index; Saint Office; Galilée. Paris: Gabriel Beauchesne et Cie. 1907. Pp. 388.

DER INDEX DER VERBOTENEN BUECHER. Von Joseph Hilgers, S.J. Freiburg, Brisg. 1904.

LA NOUVELLE LÉGISLATION DE L'INDEX. Par A. Boudinhon. Paris: P. Lethielleux (Revue du Clergé français). 1899-1905.

DE PROHIBITIONE ET CENSURA LIBRORUM. Par Le R. P. Vermeersch. Romae: Desclée. 1906.

L'INQUISITION. Etude historique et critique sur le Pouvoir coercitif de l' Eglise. Par E. Vacandard. Paris: Bloud. 1907.

L'INQUISITION; SES ORIGINES HISTORIQUES, SA PROCÉDURE. Par Mgr. Douais, év. de Beauvais. Paris: Plon. 1906.

PRAESTANTIA SCRIPTURAE SACRAE. Motu Proprio SS. D. N. Pii PP. X, 18 Nov. 1907.

IN the February issue of the REVIEW we pointed out that, according to the correct reading of the "Motu Proprio" *Praestantiâ Scripturae Sacrae*, the decisions of the Pontifical Commission on Biblical Studies, when duly ratified by the Supreme Pontiff, carry with them the same obligation in conscience as is attached to doctrinal decrees, such as are issued under the authority of the Sovereign Pontiff through the Congregation of the Holy Office or Inquisition. This pro-

vision does not require that the decisions of the Biblical Commission be in themselves of a doctrinal character. They may or may not be such. As a matter of fact none of the pronouncements of this tribunal thus far involves doctrinal truth such as is understood by dogma or the defined deposit of Catholic faith. But they carry with them the same weight of authority, and must be accepted as the standard of interpretation by the Catholic teacher of Scripture.

It would be an exaggeration to maintain that the decisions of the Biblical Commission are necessarily unalterable or infallible, but they represent what is practically the only demonstrated or fairly accessible truth regarding Holy Writ, and which is therefore authoritatively adopted as the basis of sound teaching in the Catholic Church. For there is this difference between simply *doctrinal* and *infallible* decrees of the Church, namely, that the former bind the Catholic in conscience mainly because they proceed from legitimate and competent authority; whereas the latter are so binding, not only because legitimate authority enjoins them, but because the divine prerogative by which the Supreme Teaching Faculty of Christ's Church is preserved from propagating error, makes such utterances absolutely and irrevocably true. There are, comparatively speaking, but few decisions of the Church, outside the Apostles' Creed, that bear this note of absolute or infallible truth and hence of absolute irrevocability. The large body of Catholic doctrinal decisions, outside the *ex cathedrâ* definitions, are nevertheless based on such well-established grounds of evidence that they must command our intellectual and conscientious respect no less than our loyal obedience. They confirm, as a rule, an honored tradition which far outweighs in argumentative force the evidence adduced by modern criticism, since the latter, although very positive in its assertions, offers us no more, for the most part, than a tissue of negations based on internal evidence. The fact that they are plausible is not compensation for their lack of consistency, whilst their trend is assuredly destructive. It is plain that a Catholic, or, for that matter, any Christian

who accepts the belief in a revelation through the Bible, cannot abandon the evidence of a time-honored and sacred tradition, founded upon the most trustworthy historical and authoritative testimony, such as that of the Fathers and the Councils of the Church, in exchange for the largely discordant judgments of men. However approved may be their individual scholarship, these self-appointed judges pronounce opinions regarding the authenticity, integrity, and meaning of the Sacred Writings, supposed by them to be purely historical monuments of literature, without taking into account their supernatural or inspired sources, and with at the same time a certain preference for original research along internal criteria, to the exclusion frequently of the methods of experimental science and the canons of historical tradition.

We have therefore to distinguish between dogmatic decisions of the Church and the doctrinal decisions of the S. Congregations. Both are indeed binding in conscience, though the effect of disobedience in the one case is simply penal, inasmuch as it refuses submission; in the other, it is self-destructive, because it repudiates the fundamental principle of Catholic unity, and denies the Faith.

The doctrinal decisions which the Sovereign Pontiff makes the standard of Catholic adhesion in speaking of the authority of the Biblical Commission, are those, chiefly, which issue from the Holy Office or Inquisition. Its sanction as a tribunal to judge and decide in matters of doctrine, with authority to bind all the faithful, dates back to the time of Pope Paul III.[1] It is for this reason, presumably, that, whilst the prefecture of all the S. Congregations is vested in some Cardinal, the Pope himself is prefect of the Holy Office. There are matters also which, lying close to the confines of the domain of doctrine and of discipline, come within the judicial authority of the Sacred Office. Hence its decrees have sometimes the aspect of disciplinary enactments. The same is true, though in a more limited sense, of the S. Congregation of the Coun-

[1] Const. *Licet,* 1542.

cil. Its proper office is to act as interpreter and executive agent of the disciplinary decrees of the Council of Trent, whence it takes its name. It regulates the observance of canon law, fixes its signification, decides its application in matters of contention, and indicates the exceptions and dispensations which are called for by local or personal circumstances.

Why the Biblical Commission should have Doctrinal Authority.

We have seen that the decisions of the Biblical Commission, although they may not give strictly doctrinal pronouncements, are to be received by Catholics with the same sense of submission as is given to the decrees which issue from the Holy Office, the official tribunal to decide chiefly matters of doctrine. It will be asked why this should be, and why greater weight should be attached to the decisions of the Biblical Commission than to those of the S. Congregations of Bishops and Regulars, of Rites, or of Indulgences, and the rest. The answer is that, although these decisions do not define doctrinal matter to which a Catholic by his profession of faith is bound implicitly to subscribe, yet they furnish the bonds and trestlework by which the strong foundations of the Church's dogmatic structure are supported. For Catholic belief rests primarily on the inspired Scripture; and the continuous guardianship of the Holy Ghost, to which both tradition and dogma testify within the Church, is illustrated by the Church's interpretation of that same inspired word of God. To weaken the actual authority of the Bible in any way is to admit the wedge of disintegration into the foundations of Catholic belief, and it is the manifest office of the Supreme Teacher of the Church to see that no such disintegrating influences act upon the minds of the faithful, so as to dislodge that confidence which is the sole protection of man's virtue, of his peace in the present life, and of his hope of future happiness. To fulfil this office, entrusted by Christ to Peter and his successors, Pope Pius X, as did Leo XIII, avails himself of

the services of the Biblical Commission, a body of men conspicuous in all the Church for learning and orthodoxy, as well as for wisdom and sincerity. Their ability and special devotion to the study of Scriptural difficulties raised by modern criticism, is the basis of the authority accorded their decisions when ratified by the Supreme Pontiff. Thus, although not a doctrinal tribunal in the sense in which the Holy Office bears that title when it deals with matters other than those of discipline, the Pontifical Commission on the Bible claims for its decisions the same recognition.

Difference Between the Authority of Doctrinal and Disciplinary Decisions.

Whilst it is plain that there is a distinct difference in the objects which doctrinal and disciplinary decisions have in view, it is not so clear at first sight in what respect their authority or binding force should differ, since a Catholic is not at liberty to violate a disciplinary law any more than he is free to refuse to accept a doctrinal decision, or to alter its presentation as a teacher and interpreter of Catholic belief.

Yet there is a difference in the manner in which both classes of decisions affect the practical conduct of a Catholic. It is this: When a decision is given by the S. Congregations in matters of doctrine, or with doctrinal authority, every one is bound to accept it *in practice* as well as in conscience; there can be no exceptional interpretation by or for any one, no suspension of judgment, or exercise of individual discretion on the plea of special and exclusive jurisdiction. But in matters of discipline the decisions of the S. Congregations admit in principle of certain limitations or modifications, or even suspension at the discretion of the local Ordinaries within whose jurisdiction they are to be applied. For the authorities of the Church realize that there exist at all times circumstances and conditions which make the indiscriminate enforcing of a universal law ineffective or inopportune or even hurtful. Of these circumstances and conditions which hinder the immediate or full application of the law each bishop in his own diocese

is sole judge. Hence the axiom of canonists that a bishop is pope in his own diocese.

Again, there are various forms used in the declarations of disciplinary laws, which forms indicate different degrees of judicial obligation, according to the extension or comprehension set forth by their terms. A decree may be general or particular; it may be formally particular, yet its practical force at the same time be universal. From this condition there arises a series of doubts to be submitted and decided separately. And the answers furnish usually a precedent for the solution of similar doubts in analogous cases.

All such use of discretion and local application is excluded in the case of doctrinal decisions, which, expressing, as they do, a truth in concrete form or a principle of conduct, admit of no alteration. They are decisions that appeal to the intellect, to the fundamental sense of what is right, about which there can be no two ways of thinking. When I say they appeal to the intellect and to our sense of right about which there can be no dissension, I do not mean, as already implied, that the thing enjoined to be taught must be infallibly true or unalterably right. It was true, fifty years ago, that a man might raise his voice to the utmost and yet could not possibly be heard a hundred miles away; or that ships could not catch each other's signals at a distance of a thousand miles. Yet this is not a true statement to-day. It may have been right for the Jews to carry off the spoils from the Egyptians, but it would not be right for them to make that fact a plea for spoiling the Christian of to-day. There are as many reasons for the Church's insistence that her children accept uniform doctrine on well-established grounds, even if it excludes certain hypotheses that are plausible, or that might be verified later on. A teacher of a science class may be justified in retaining a good text-book of physics for the use of his pupils, even though it contains a theory which, presently assumed as true, may possibly be replaced by another later on when more complete evidence for its preference is brought. So the S. Congregations and the Biblical Commission

decide that we accept, as distinct from yet illustrative of the deposit of infallible truth—which may or may not be demonstrable to ordinary reason—such other truths as are well established, even though these latter are not themselves absolutely infallible; nor does the Church wish so to propose them to us. The evidence in their favor, according to the sound and unbiased judgment of competent men, outweighs the evidence of those who as higher critics claim more than a fallible authority.

An Objection.

There is an objection, frequently made by men who ignore the principle by which the Catholic Church is governed in her decisions. The objection is this: If we must admit that the Church, speaking through her Congregations, may revoke any of her decisions, we admit that she can err in these decisions. Now it would seem contrary to a high standard of rectitude to force a person to assent to opinions which he feels a repugnance to accept and which might later on be proved to have been, absolutely speaking, false. We answer: In the first place it does not follow that because the decisions of the S. Congregations are revocable, therefore they are erroneous. There are often enough reasons of wisdom, prudence, and discretion which call for the revocation of a decision based on perfectly true conclusions. In practical government it may be honestly expedient for those who administer the commonwealth to reverse a position or to abandon a policy which previous circumstances made true as well as useful, but which new forces of truth through discovery have rendered inefficient.

Furthermore, Catholics are not asked to accept the doctrinal decrees of the S. Congregation or the decisions of the Biblical Commission as absolutely true. They are expected to accept them as teachings which history and criticism have thus far corroborated, and which for the purpose of practical consistency and harmony in teaching must be maintained. For, since these truths—which are after all relative and which are accepted for good and sufficient reasons—are employed as

actual illustrations and as working motives to make our devotion efficacious and our religion real, they must needs be presented to us in some definite, stable, and consistent form.

The wisdom of such provision commends itself in the practical ways and everyday processes of teaching any other art or science. Thus we should find no fault with the management of any great medical school for excluding from its hospital operations certain experiments on the living body which, whilst being tested in the operating-room, lead the demonstrator to believe that they might eventually prove useful in saving life, but which thus far are supported only by a theory endorsed by a coterie of learned physicians. In like manner we would have no right to charge with a lack of progressive enterprise the men who hesitated, when Signor Marconi first broached his theory of depending upon electrostatic instead of electromagnetic effects in telegraphy, and thence evolving the wonderful results of wireless communication, though there was no inconsistency in his reasoning and no apparent failure in his experiments. But in the case of Biblical criticism we have even less assurance of consistency and fact. When therefore the men who would have us yield certain positions regarding the authenticity, authorship, and interpretation of the Sacred Text, and give us no testimony but their own authority, which rests simply upon their reputation for philological or archeological scholarship, we take the liberty of comparing their testimony with that which a long and justly-honored tradition offers to us, and of rejecting it, if found wanting in the balance of sound reason. For the subject-matter is one of great, indeed of vital importance to our eternal life, the preservation of which the Church has a duty to secure by true and just teaching of Christ's doctrine. Nor must it be forgotten that, when we speak of Tradition, we do not refer to vague and ancient rumors or time-honored sagas, as if we supposed that what is old must also be true. No, no more than we should accept what is new for the mere reason that it is modern. There is no society of historians, or scientists, or honest investigators and recorders of facts, that

can compare with the Catholic Church in the extent, continuousness, and accuracy of its records. So far as historical testimony is concerned, the unbroken chain of her witnesses, learned and conscientious, from the days when the revelation of the New Law was first consigned to writing, has no equal. There were periods when testimony was obscured, falsified if you will. But the obscurity and interpolations could not wipe away the constant and sacredly guarded records of all the great Fathers and Christian writers, of East and of West, or of all the Synods and Councils in which the faith and the grounds on which it rests were deposited in solemn writing, with the sign-manual of great and holy men, in all ages, attached to them as vouchers of their authenticity. And the Christian tradition is in its turn but a continuation of the mighty chain of historical evidence which has come down to us from the centuries since Moses conducted Israel out of Egypt. If such a tradition, religiously guarded by king and prophet and rabbin, endorsed by the Messias and repeated by the Apostolical writers, bids us regard Moses as the author of the Thora, the Biblical Commission may well hesitate to admit the assertion of some modern university professors that their keen insight into the text has convinced them that Moses should have written in a different style; especially when these judges, arguing from an inner consciousness, do by no means agree in the details upon which their judgment is based. So long as there is lacking clearly demonstrated and convincing proof of the erroneousness of an existing tradition, which has in its favor all the data that history can furnish for the corroboration of any statement in the remote past, so long is the Church not merely entitled to debar but is supremely prudent in debarring from her system of teaching the assumptions of modern critics, however plausible they may seem. On the other hand, the teaching of the Church rests always upon reasons that constitute *moral certainty*. Such certainty furnishes a sufficient basis in law to establish an obligation of obedience. For the rest, the writings of Catholic scholars, especially of the men who form the tribunal of the Biblical Commission, attest that

the Church allows full and free discussion, and is prepared to endorse as legitimate and orthodox teaching any statement that rests on really ascertained facts related in the Sacred Volume, or to adopt any correction in the reading of the Scriptural Text which the evidence of historical and philological science has established.

The S. Congregation of the Index.

On a level with, and in some respects supplementing, the action of the S. Congregations dealing with doctrinal matters, is the well-known Index Congregation. Its scope is purely disciplinary, and its authority is prohibitive; but it bears a certain relation to both the Holy Office or Inquisition and to the Biblical Commission. It differs from the former in that it never undertakes to define a point of doctrine; never affirms that certain propositions or doctrines are to be held or taught, or on the other hand rejected, although it may, in a preamble, indicate the motives of its decision as resting upon Catholic doctrine.

The decisions of all these Congregations are binding in conscience, because they are, as was said, laws based on moral certitude of fact, so as to constitute a proper rule of conduct prescribed by legitimate authority for the preservation of order and the welfare, spiritual or economic, of the faithful. But there are degrees in the extent of this obligation, according to the form indicated in the respective decisions, which may be general or particular, universal or local.

As to the Index, we have the explicit declaration of its binding force in the Constitution *Immensa* of Pope Sixtus V (1588), formally endorsed as of universal application by Pope Benedict XIV in his brief *Quae ad Catholicae* (1757), and again by Pope Leo XIII in his Constitution *Officiorum et Munerum* (1897). The fact that its decisions are disciplinary and have not the authority of doctrinal pronouncements does not affect the obligation which the Index imposes upon the Catholic conscience. But of this matter we treat in a separate article.

WHY WE SHOULD HAVE MISSIONS FOR CHILDREN.

FIVE years ago, in addition to the ordinary work of giving missions to adults in various Catholic parishes in which the writer of the present article was engaged, he undertook between times to organize and give missions for the exclusive benefit of children. Previous experience had suggested the importance of this new departure, and the success which attended the first straggling experiments proved the wisdom of continuing the work, and led to further efforts so as to have it put on some basis likely to insure its permanency as a feature of Catholic activity. The form which these efforts assumed and their splendid results in the renewal of religious spirit wherever they were tried, have furnished the material of the following reflections, the seemingly personal character of which must find its excuse in the purpose of the writer to enlist the attention of earnest laborers in Christ's vineyard, to this apparently neglected field.

I. WHERE THE MISSIONS ARE NEEDED.

Although I had labored for sixteen years in the country, I learned more of the actual condition, from the religious point of view, of our small town and country parishes, during a single year's active ministry in Chicago. In a conversation one day with a street-car conductor I was told that there were in our own neighborhood hundreds of boys who had lost the faith of their baptism; that these boys joined dangerous and forbidden societies so as to secure positions, while some of them went to the Sacraments, now and then, because they belonged to some Catholic Society. It was enough to make me interested and seek to verify the statements, in order that I might do what I could to help the young recruits of infidelity before they left their fathers' farms for the large cities, where the seductions of low pleasures and of drink were beckoning them to sin at every turn. If the desire for the comforts of life and the greed of money make men who once knew and loved God, lose sight of His claims on them, it is no wonder that the ill-instructed country lad should be lost to the Church during

his first struggles in a strange environment to earn his own living. He is not prepared for what he sees and hears, and the current into which he is drawn, perforce drags him down.

Closer acquaintance with the neglected country parishes where old men name family after family who, for lack of instruction, lost their faith and became its bitterest opponents, prompted me, whenever opportunity offered, to confine my mission work to these forsaken corners. In the meantime, however, I had observed also that children in towns where there could be, but is not, a Catholic school, are frequently in a more deplorable condition regarding morality and religion than those of the country. If priests interested in the salvation of souls were to look closely into this matter they would understand what an immense leakage is constantly going on in the American Church, both in our cities and country towns where there are no Catholic schools. I can only take some instance at random from my experience, to demonstrate what I say. Not many years ago, I was called to give a mission in a town about an hour's ride from one of the most Catholic cities in the West. There was a good church, a fine pastoral residence, but despite the pastor's seeming anxiety to open a school, there was no provision made for the Catholic education of the children. The mission was of course intended for the grown people; but we arranged also to give an instruction to the children at three o'clock on Sunday, Monday, and Tuesday, when their confessions were heard. There were two of us at this work, and we preached to the children on the "End of Man," and on "Sin, and its Penalties," so as to prepare them for a good confession. When the time came for confession I noticed that many of the grown-up children crowded as close to the confessional as possible; they were anxious to hear what the one on the inside had to confess, they informed each other in whispers by way of suggesting how the confession was to be done. Quite a number got frightened whilst waiting for their turn, and ran away. Very few knew their prayers. The Act of Contrition was not known by one in ten. They all lived in town—and a bigoted one it was

then—and these children of Catholic parents had that knowing look and vulgar stare so characteristic of the unbaptized children of the backwoods town. I have no intention of laying the blame on the pastor. He may have been new or handicapped in other ways, but the conviction has grown on me since that it is impossible to write the best arguments for the necessity of Catholic schools, unless one has felt it as I felt it when confronted with such actual conditions. It was at the end of this mission that I resolved to do what I could for children in a similar state of ignorance, and I thought then, and am sure of it now, that the Catechism, set in the "Exercises of the First Week," could produce the desired effect. Get the children, and you will surely reach the parents' hearts. There is a Catholic school now in the parish of which I have spoken, and the children of that town meet you with a different look, a look that gladdens the Catholic heart.

Let me note another experience. Not forty miles from a great city, in which four hundred priests reside, and where missionaries of six or seven religious orders have their headquarters, lies a town in which at the time the mission was given, Mass was said a few times a year. It was one of several "Out Missions" attended by a priest who lived about fifteen miles away. I arrived there about two weeks before Christmas when the weather was rather severe. On my having mentioned the young people, I was told that most of the parishioners were old residents, advanced in years, and that it would not be worth while to get the eight or ten children, who might gather together if the weather was favorable. The pastor had promised to have all things ready on my arrival, but as he happened to be unwell I was left to my own resources. No preparation had been made, not even for a bed or a meal. The snow on the ground was two feet deep; then came a thaw for a day, followed by zero weather. The land around the church looked like a frozen lake. Two stoves were supposed to heat the church, but during this winter I doubt whether four of the same size would have warmed it. We had a few people at Mass on Sunday; four

children, and about three hundred and fifty persons altogether that night to listen to a sermon on the end of man. The same evening a man of seventy-seven and his daughter, who seemed still older, took me to their shanty. At six o'clock in the morning, I walked about half a mile to the church, and cleaned out the stoves. There was no trace of kindling wood in the woodshed beneath the staircase that led to the choir loft. The coal bin, behind the last pew, was empty. I returned to my host's shanty, and, while there warming myself, thought a great deal about Peter, who stood at the fireplace of Caiaphas, doubting whether he should desert his Lord and Master, or stand by Him. The old man, armed with some sticks and a shovel, prepared to accompany me to the church; and the daughter brought an apron full of kindling wood; while I carried a bucket of coal and an ax. When the woman was starting the fire in the stoves, the old man and I went through the snow, hunting for fuel to feed the flame. We dug up a few soaked rails, halved them and threw them into the stoves. It was now nearly nine o'clock; the people were coming in "bobs" (wagon bodies on runners), and I prepared for Mass; but before I had reached the Canon, the church was full of thick smoke.

I had intended to speak of the necessity of prayer, but instead I spoke of the urgent necessity of immediate action, and assured the people in the fog that I, for one, would stick to my post, not allowing myself to be either frozen out, or smoked out. I then called all the men together, and divided them into four bands, whose respective duty was to put up a scaffolding, and clean out the chimneys; go six miles away for a load of wood; five miles for coal; and remove the snow and ice that obstructed the way to the church. The women were put to cleaning the lamps found about the church and detailed off to the neighbors to borrow as many more as they could. By this time the mission was well advertised, and, though some of the better class families had refused to house the missioner on Sunday, they all seemed to be glad to take him in now; for a thaw had come, inside as well as outside. He thanked them

for this belated thoughtfulness, and stayed in the shanty of his first benefactor.

On Monday I had eight children, to whom I gave four instructions. I was trying my scheme all alone. On the next day, each child brought two others, and by Thursday I had fifty-nine, not counting the young men and girls, ranging in age from twenty to thirty years, who had never made their First Communion. On Saturday, after Mass, I went to Chicago, and told a Catholic bookseller that I had come begging for fifty-nine prayer books, beads, scapulars, crosses and medals for little ones in the woods. I got nothing. I went to the Feeley Company, and I think I ought to say here that I got more than I wanted, for nothing. I got back to the church in time to hear the confessions of the children, and to accomplish some other useful work before I retired late that night. On Sunday, the children's mission was to close. They were to be in the church at 9 o'clock in the morning, just one hour before the Mass. I had arranged to have the parents there together with the children. I told them how I procured the objects of devotion, and, when the fifty-nine children had been placed in files outside the railing, and every pew in the church had been taken by the grown people, including many non-Catholics, I began to explain the use of each object and gave one to each child. By this time the babies had slipped from their mothers' laps and toddled up to the sanctuary. I opened the gate and let them in one by one. Each had to get something, and then went tumbling back to mamma. I doubt if there was a dry eye in the church. People wondered where the children came from, and said they never knew there was one-third the number in the parish. The sight of so many little ones gathered before the altar that Sunday morning inspired the congregation to ask for a priest. They have one now who says Mass for them on Sundays, and instructs their children. There is a crumb of comfort in all this. Are there not in the East, as well as in the South and West, other places almost at the missionary's door, where the eight or ten children might turn out to be fifty or a hun-

dred, if those who stand looking up to Heaven would go out into the by-ways and highways and call them together?

The case I have just related may appear perhaps somewhat exceptional, but it is not so extraordinary as to silence the suspicion that there is a very large, and seemingly hidden, rift in the dyke of our priestly work for the little ones of Christ. There is another class of children who have appealed to me, and to whom I have given the same exercises. They are those who know their catechism by heart, but do not feel it. Here is a proof which convinced me of the fact by experience. In one place I found that out of two hundred children, seventy had missed Mass on the very Sunday on which we were opening a mission. They knew it was a mortal sin to miss Mass, and they all told me whither one is doomed to go who dies in that state. But they knew nothing of "those rare moments of experience when we feel the truth of a commonplace, which is as different from what we call knowing it, as the vision of waters upon the earth is different from the delirious vision of water which cannot be had to cool the burning tongue."

How can I make two hundred children feel what they know? That was the question I put to myself, and the answer came: Give them their knowledge, or their catechism, in the Exercises of the First Week. I did it. On returning a year later, I found (believe me when I assure you of it as a fact) that none of the juvenile congregation had missed Mass for a year, and I have strong reasons for suspecting that sanctifying grace was not once interrupted in the soul of any one of them.

Still another class of children, for whom those Doctrinal Retreats do untold good, is found where the parish school, owing to the ignorance and worldliness of parents, is a partial failure. To such a place a brother missionary and myself were sent to give a two-week mission. The pastor told me, four months before we were expected, that he hoped something could be done during the mission to arouse the congregation to their duty of filling his half-vacant classrooms. I advised him that, since this is a land where parents were in the habit of obeying their children, if he wished to induce

them to do their duty, he should begin by exerting his influence upon the children. I went further, and suggested that, instead of waiting for the mission which was to take place in November, he should have a triduum for all his children two weeks before the opening of school, and, at the closing on Sunday, talk at the four Masses to the people on their duties toward their children. He was contemplating the same scheme himself, for he did not expect much result from a mission given to children, combined with the exercises for grown people. It seemed to him that at such times the little sinners were crowded off the stage to make room for the big ones. Later he applied to the Jesuit Fathers at St. Louis for a man to give the triduum to the children, and it so happened that the matter was turned over to me. Here was another chance of driving the Catechism home through the Exercises. The effect of it was that when school was opened in autumn, the children could not be accommodated; the hitherto empty benches were all occupied; two new teachers were procured, and an extra class-room prepared. Since then, a triduum has been given every year, and the pastor declares that the work shall go on annually, while he lives. The parents, too, will not let him forget it.

I doubt, however, if the good fruit of these retreats would have led me to put the matter before superiors, had I not been convinced that our methods of giving the children's missions during the mission to grown people was seldom satisfactory. The instructions are too few, and the time too short. Besides, the children living in small towns and country places cannot be brought together at that time; at least, I failed to attract them except during the vacation months. Yet these were the children most in need of instruction.

When could these little ones be gathered, was the question I had answered to my own satisfaction; for I had tried now and then for four years to get the children during vacation, and I had succeeded. But we may be certain of many things, and yet not have arguments strong enough to convey that certainty to others. I put the facts and figures before those

in authority. A number of Fathers were selected and arranged in missionary bands for work among the children during the summer months.

After having considered the manner of introducing the Catechism into the Exercises, three of us began the work at the old St. Louis Cathedral, which is near the levee and hidden away among the warehouses, cheap lodging houses, and low saloons. Not over one hundred children attended, but it was a good place to begin. The Archbishop, the daily papers, and the Catholic press noticed the work, and the priests of the city and diocese began to inquire into its nature, scope, and advantages, while it gave us the chance to give the Exercises together, before leaving for the country districts. We then, for six weeks, took fifteen parishes. Many of them were in the same region, including every church of one county. This had its advantages; it kept us together, saved traveling expenses, and enabled us, by concentration, to give a Catholic tone to the locality. It is next to impossible to present more than a bare outline of the method pursued during the triduum. As one pastor expressed it, we were all different, yet all the same.

II. How we Conduct these Missions.

The children were on the ground for the half-past eight o'clock Mass, and remained until half past three o'clock, during which interval they were carried through five or six meditations, or instructions. The first exercise took place immediately after Mass, and it was one that set the little ones thinking and talking and asking countless questions.

"How many in this church, if all died now, would appear before God with a title to Heaven?"

Then came the explanation of a "title;" their fathers' titles to houses and lands; and how these titles were kept in safes, and how men were employed by Title Insurance Companies to examine titles, and report if they were bad. From this we passed to the manner in which God generally gives a title; the baby is brought to the baptismal font, and here follows a

description of the ceremony of baptism; and then the infusion of sanctifying grace, with the three precious jewels, Faith, Hope, and Charity. A word about these three virtues and how the title may be lost lead the little ones to inquire if they have lost their title to Heaven. This instruction sobers children. The End of Man and the End of Creatures come next, and the children are made to see that nothing in the whole world can impart the rest and peace and happiness for which they are craving. Since nothing in the whole world can give perfect happiness, we turn to God, and find out that He has shown people, both young and old, that there is just one way of securing perfect happiness; that is, by believing certain things, doing certain things, using certain helps. Here follows a series of questions: What things are to be believed? Why? What things must be done? What helps must be used? The children learn that the Creed tells us what to believe; that the Commandments tell us what to do; and that prayer and the Sacraments are the great helps. Three instructions on the Creed are then given. Article after Article is taken up, and many sins against faith are pointed out.

There are many ways of doing this interestingly. One will take a boy on his way to school. The tall gentleman meets the youngster, and asks him what he is studying. The lad shows him his books; the Catechism attracts the tall man's attention; he opens the book, and questions the boy on the articles of the Faith. The boy is sure to tell all this: what he was asked and what he said, to the other children. They will all listen to the little fellow, when they would pay no heed to the orator, the philosopher, or the theologian. I listened to all the priests engaged in this work of carrying the children through the articles of faith, and no two of them conducted their talks in the same fashion. This is how I heard one of the Fathers explain, "I believe in the Holy Catholic Church." After having shown the children that Christ founded a Church which could not change, and had to last until the end of time, he asked the children when Christ founded the Church. No answer came.

"When was Christ born?"

"On Christmas Day."

"How many years since the first Christmas?"

No reply.

"Why do you write 1905?"

"Because our Lord was born about 1,905 years ago."

"Now, when did He found His Church? Did He found it on the day He was born?"

"No."

"When, then?"

"Thirty-three years after."

"Take thirty-three from nineteen hundred and five."

"1872."

"How long ago is it since Christ founded His Church."

"Eighteen hundred and seventy-two years."

"Suppose a man were to start a new religion in this town to-morrow, would that be the Church of Christ?"

"No, no!"

"Why not?"

"Because he is not God, and he is 1,872 years too late."

"Suppose he founded it one hundred years ago, would it be the Church of Christ?"

"No."

"Why not?"

"Because he is 1,772 years too late."

"Suppose a man had started a new religion four hundred years ago, would that be the Church of Christ?"

"No!"

"Why not?"

"Because he is 1,472 years too late, and, besides, it would not be God's Church, but a man's."

"How many non-Catholic churches in this town?"

"Twelve."

"Well, not one of them existed anywhere four hundred years ago."

Here the speaker ended with a warning to the young ones to keep away from false churches. Some questions are put to the children before they leave for recess, and during that time they strive to get the answer.

After the Creed has been well explained, we pass to a

meditation on the Sin of the Angels, the Fall of our First Parents, the sin of a boy, or a girl, who deliberately misses Mass on Sunday, and dies that day. The practical conclusion from the sin of the Angels is to avoid sins of thought; from the sin of our First Parents, to avoid overt acts, such as disobedience to parents, and sins against the Sixth and Seventh Commandments and the Precepts of the Church. The Commandments, taken up one by one, are treated, and the Second, Third, Sixth, and Seventh are emphasized.

We give two meditations on hell; one with the proofs from Scripture, insisting on the fact that what God says is so, no matter what any man may say to the contrary; the second, an application of the senses, wherein much of the Creed is repeated. Who are in hell? First, those who neglected or refused to believe; their regrets for not having learned well what they should have believed, or for sinning against Faith are heard from the midst of the flames. Each one in hell tells what sins took him there, and here sins against the Fourth and Sixth Commandments are insisted on.

The next step is a consideration on the helps—Prayer and the Sacraments. What God does for the baby from the moment it is brought to the baptismal font up to the instant of its death, is put before the children. What each Sacrament does for every soul, and how each should be prepared for and received is explained briefly; so that when the meditation on Death comes, the little ones see that it is the prayers of the past, and the Sacraments worthily received, and the Masses heard that are the real helps and consolation in the hour of dying. The death of the boy who abuses the Sacraments and the death of the one who receives them properly are contrasted, and once again the helps are seen in their true light.

Again, in the General Judgment, we make a brief review of what has to be believed, what has to be done, and what use has been made of those helps which God has given. Two meditations on the life of our Lord and His Blessed Mother, and practical applications to the life of the child, bring the series of

instructions and meditations to a close. Those who have always lived in the atmosphere of God's presence would scarcely credit a description of the absorbing and touching interest which the simple account of Christ's life has for starving young souls in country places.

During the three days, the children are on the grounds for seven hours. Outside of the time of meditation they are taught how to use their prayer books; how to say the rosary; how to behave in church; the meaning of the red light before the Tabernacle. The Way of the Cross is made, and the history and significance of each Station are unfolded. The children are urged to make the Way of the Cross daily, and to try to recall all the Stations when at home. Those who have never gone to Confession are shown where they must kneel in the confessional, and where the priest is; then the altar and the meaning of the things used thereon are spoken of; so that, when Saturday morning comes, all the children are ready to hear a very solemn explanation of the Mass while one of the Fathers is offering the Sacrifice. This is all done in a whisper, and is the most impressive exercise in the whole course. When the children are told on Friday that it will take place on Saturday morning, the church is apt to be packed with grown people whose attention and reverence are as remarkable as the children's.

On Sunday morning, the retreat ends with an exhortation, the Papal Blessing, and Benediction of the Blessed Sacrament. Before the priest gives Benediction he shows the ostensorium to the children, and describes what is about to take place. It is surprising how many grown people attend Benediction and are ignorant of the full meaning of the sacred rite.

III. The Results.

The parents are the first to observe the effects of the Exercises on their children and are sure to mention to the pastor all they note. Many little things done by the children after the triduum have come to my notice. A farmer told me that one evening his son rode into the yard, and, as he was about to dis-

mount, his shoe was caught in the stirrup. The horse moved and dragged him a few paces before the foot was freed. The boy stood up, looked at the horse trotting to the stable door, and said loud enough to be heard by his father, "If this happened to me before the retreat, I'd have got mad and cursed." This lad's father informed the pastor that he was willing to defray all expenses connected with next year's retreat, so as to forestall any difficulties that may arise about our return.

The obedience of the children and the efforts made by the very little ones to imitate the Divine Child, whose story they heard for the first time during the triduum, made salutary impressions on the older members of the family, and aroused many of them to a sense of their duty and responsibility. The little ones become real missionaries, and bring back many of the neglected members to Mass and to the Sacraments. From one of the places where we gave the retreat this vacation, the pastor writes about a man who was over twenty-five years away from the Sacraments. He came to confession the Sunday after we had left, and, after Communion, called on the priest, and said: "The best sermon I ever heard was delivered to me last week by my five-year-old granddaughter.

"'Grandpa,' she said, 'you have no title to Heaven, and, if you die, you should go to hell and I couldn't see you any more.'

"Why," I asked her, "why have I no title?"

"She answered: 'You lost it, for you are seven, and you don't go to Mass, and you never go to Easter. But, grandpa, you can get it back. I know how. You tell God you are sorry, and then you must go under the green curtain in the corner of the church, and kneel down, and tell the priest, and when you die, I can meet you in Heaven.'"

I gave a mission at this church a year before, and had failed in accomplishing what this little child did by her simple prattle.

The children, too, take more interest in the study of Catechism, so as to be able to answer the missionary next year, while the lay catechists, who are generally present, learn much

about doctrine and the method of imparting it to little minds. The priests assure me that Mass is never missed by the children who go through the Exercises. One of the Fathers, who chanced to give the triduum where I had done so the previous vacation told me that on asking some of the children if they had missed Mass during the year, they made answer: "Oh Father, you know we made the retreat last year." Boys and girls promise to go to monthly Communion, and those over ten give their word that they will go to Confession every month. Sodalities are organized where we see they are apt to be taken care of.

Pastor and people often say they do not know where the children come from, and the children themselves are not a little surprised at seeing so many Catholic boys and girls together. The foregathering of so many Catholic children, who belong to the same parish, and who had never before met in such numbers, helps the young people to realize that Catholicity is not a thing to be ashamed of. Many of them see for the first time one hundred or two hundred of their own Creed, whereas they were accustomed to behold ten or fifteen Catholics among their companions at the district school. After the retreat, the pastor soon observes, when he meets the boys on his way to the postoffice, that their shamefaced manner is gone, and that, instead of looking the other way, as he passes, they are now proud to salute him.

At the closing of the retreat, when the pastor agreed and circumstances favored, we have put in a plea for a Catholic school, and were successful in a few places. Then, too, a word of warning is given to the boys and girls against the temptations and dangers of city life, and against the folly of giving up the healthful and independent life of a farmer to become the slave of a trust, a walking delegate, or a political boss. This pleases the old people, many of whom feel regret for having the boys to sell out the "old place," in order to go to the big towns to work for others.

Let me now answer a question which has been asked by many, among them Archbishop Messmer of Milwaukee, in a

single county of whose diocese we gave seven retreats during the same summer: Is it not easier to get the children together during the year than during vacation? It is easier to get the children who attend parish schools, and the time for their retreat is during the school year; but the contrary must be affirmed of children living four or five miles from the church, and attending three or four district schools. The parents of many of these children too think the latter can learn more during an afternoon in school than during one-half hour of the children's mission. The horses which should convey them to church, are plowing, or harrowing, or hauling into barns, and cannot be spared to go several miles with a few little sinners for one instruction, especially since these horses must go over the same road with the big sinners once or twice daily for a whole week. In the three places where I gave missions one year and where I did all in my power to get the children at 3 o'clock on Sunday, Monday, and Tuesday, two of the Fathers gave the retreats in August, a very busy time for the country children. Where I had thirty-eight children, they had one hundred and thirty. At another place, where I had seventy-four, they had two hundred and forty; at a third place I had eighty-three; they had three hundred and twenty-two.

We need not be surprised at these country children, who attend so well during their busy season; for ours is an age of specialization, and, with all its defects, it has its hints for us who are pledged to save immortal souls. Specialize in favor of any class, and you immediately arrest the attention of that class, and direct the attention of all toward it. Specialize in favor of the children, and they are drawn to you, while their fathers and mothers and grandmothers and big brothers and sisters are on the alert and make any sacrifices for the sake of advancing the little ones, and helping them to lift up their lives.

It thus comes about that the efforts made in behalf of the children react favorably on the grown members of the community; and this is the case very often where any direct meas-

ures for stirring the consciences of the older people would be either impossible or next to useless. When a religious appeal comes to a father or a mother from the lips of a cherished child, it comes reinforced by the strongest natural affection a human being can feel. No preacher is so powerful in the family as the example of a child with unquestioning faith and a strong sense of religious obligations. The faith and hope of such a child extend beyond the limits of the lips and endure an endless duration after death. To the child, the reality of the unseen is still unclouded by passion and sin. It shares the clarity of its vision with those who are dear to it, and in that community of clear faith father and mother cannot gaze forward into the revealed splendor without wondering with a guilty start, whether the child of their heart may not enter alone into the bliss, from which their indifference and disloyalty will have excluded them.

It must be some such analysis which will explain Christ's special and momentous words on the subject of children, and help us to understand the success of St. Francis Xavier, and the importance which so many of the great saints have attached to the personal supervision of children in matters of religion.

We all know that the children of to-day will constitute the Church of the next generation. The Catholic bishops and priests and nuns and lay leaders of the future are among the lads and lasses of the present, and as such the children deserve some special attention. But I think few readers of this article will disagree with the writer when he declares it his firm belief that whatever is done for the children will help the Church of the present quite as much as the Church of the future. The missionary's hope in a good child is not deferred for fruition. It begins to bear fruit at once. "A little child shall lead them." Let us put the child on the right road, and the tangible results of our slight labor will be multiplied beyond our expectations in a general revival of Catholic spirit throughout the particular field of our activity.

CORNELIUS SHYNE, S.J.

St. Mary's, Kansas.

DE RANCÉ AND THE TRAPPIST REFORM.

III.

A BISHOP who once wrote to De Rancé about an abbess's visit to a watering-place for her health, received the following reply: "The best that we can do when we see others dying is to persuade ourselves that they have only taken a step that we must shortly take; that they have opened a door they have not closed. Men come from the hand of God; He confides them to the world for a few moments; when these moments have expired, the world has no more right to retain them—it must give them up. Death advances, and we are on the verge of eternity every instant of life. We live to die; the design of God, when He gives us the light we enjoy, is to deprive us of it. One dies but once; one repairs not in a second life the errors of the first; what one is at the moment of death, one is for ever!" Writing to his community from Rome, he thus warned them against any infractions of discipline: "Maintain silence as much with yourselves as with others; let your solitude be as much in the mind and heart as in the exterior retreat of your persons; let your bodies rise from your beds as from your tombs. Even as I write to you, our days are gliding by." Again in a letter to Mademoiselle, the king's daughter, he says, referring to his religious: "In one year I have lost eight who are gone to God. There are others who are near following them; and, although we are still a considerable number, we live no longer, neither the one nor the other, but in the view and desire of death." Each monk had to spend some time every evening digging his own grave. No soldier ever "marched to death with military glee"—and in Rancé's time the armies of Europe counted in their ranks many a brave, careless soldier of fortune, many a free-lance as lavish of his life-blood as the boldest, bravest, and most fearless of the countrymen of Tell and Hofer—with a fortitude and calmness surpassing that with which the monks of La Trappe, cowled combatants in another kind of warfare, faced the final struggle. They were carried to church and placed

upon a bed of ashes to receive the last Sacraments, and were buried in their habits, in the very shoes which they wore, on the straw on which they breathed their last. They had no coffin; nothing intervened between them and the earth that covered their remains.[1]

Nor was the stern disciplinarian who taught them to achieve a victory over life and death, less stern toward himself than toward others. He availed of none of the abbatial privileges his predecessors enjoyed. He was content with the ordinary dietary; dispensed, like the others, with the use of linen; preached and heard the confessions of the brethren, his only distractions being the whispered words poured into his ears by the dying monks, on their beds of ashes, and whom he fortified rather than soothed. Almost all his early coadjutors in reform died before him, receiving at his hands the last sacraments. Claude Cordon, doctor of Sorbonne, who took the name of Arsène, appeared in glory after death to Dom Paul Ferdinand, saying, "If you knew what it is to converse with the saints!" and then disappeared. A young religious, not more than twenty-three, reclining on the ash-strewn floor, died with a smile on his lips, and these parting words: "I have much joy in seeing myself habited for my departure hence!"

During the first ten years after the establishment of the reform, the monastery was not often visited by illness; but from 1674 to 1680 the infirmary was almost always full, and deaths became so frequent that Rancé, who was himself stricken down with a low fever from which he never completely recovered, began to fear the worst; although the fervor and spirit of mortification of the religious suffered no visible diminution in the midst of this severe visitation. His fears for the future of the reform and its continuance were increased when he found that an opinion prevailed that this mortality was owing to the ex-

[1] An interesting and edifying account of the lives and deaths of the early Trappists, after the reform of the Abbey by De Rancé, is given in a work entitled "Relation de la vie et de la mort de quelques religieux de l'abbaye de la Trappe." 4 Vols. 1758.

cessive severities of the Rule, and that many persons were deterred on that account from entering into the Order: an opinion conveyed in letters from many prelates of known zeal and piety, who strongly recommended some relaxation of the discipline. De Rancé assembled all the monks and lay brothers and desired them to say frankly whether they thought any relaxation or alteration in discipline was desirable. All, with the exception of one lay brother, not only declared against mitigation but expressed a wish for greater austerity. In a letter defending himself, which satisfied the prelates and others, he wrote: "Our monastery contains forty-eight religious. Many of them have passed their eightieth year; several, by nature are weak and infirm; but none of them has ever expressed, or even insinuated, a wish for any mitigation of the rules and practices of the house."

De Rancé had not only to defend himself against candid criticism but also against vituperation and calumny. There was an outcry against La Trappe and its reformer, and more among monks than among clergy and laity. He was denounced as a tyrant who made his subjects groan under the iron yoke he imposed upon them, without lifting a finger himself, the executioner and murderer of the brethren. He was overwhelmed with abuse in letters which poured in upon him daily. Some told him that three thousand monks were leagued to compass his downfall; others, that the Court was against him. His methods were decried as more calculated to destroy monasticism than to revive it. The Abbot of Prières,[2] an upright and zealous superior, with an open mind and well-balanced judgment, made a visitation of the monastery with the result that he thought himself transported to Clairvaux under St. Bernard whose conduct and maxims were perfectly reproduced at La Trappe. He found the humble abbot still more penitent than any of his religious, and the religious full of respect and love for their abbot and of mutual fraternal charity. In his

[2] The Abbey of Prières in Brittany was the chief of the houses of the Strict Observance, and its superior was, *de jure*, visitor-general of the reformed monasteries.

report he said that nothing in the world could be more perfect and edifying than La Trappe; and, far from recommending any change, he earnestly exhorted the abbot and community to continue to lead the life they were living. After him, his successor, Dom Hervé Dutertre, who had been prejudiced against Rancé for crucifying, as it was said, his religious by indiscreet austerities, made another visitation, to have his prejudices entirely dispelled and to be enabled to declare in his report his solemn conviction that the finger of God was working wonders at La Trappe.

Still all this did not silence De Rancé's enemies. He was accused of Jansenism, and efforts were made to poison the monarch's mind against him. What gave a plausible color to the accusation were his rigorism and the fact that he had been one of the minority of sixty-five doctors of the Sorbonne who did not join with the majority of one hundred and twenty who passed a vote of censure upon the Jansenist leader, Arnauld; though, later on, he showed himself unequivocally opposed to that school. At first he bore the calumny in silence; but such efforts were made to obtain credence for it, that, in compliance with the advice of his friends, who deemed a public justification of himself necessary, he wrote three letters to the Marshall de Bellefond, in which he said "I have always thought it my duty to submit to those whom God has ordained to be my superiors, the Pope and my Bishop. What they have required of me I have done. The formulary respecting the propositions of Jansenism I have signed without restriction or reserve . . . A single word has not been spoken within the walls of the monastery upon any of the points in contest or the agitators of them."

A sound theologian, he was equally opposed to false mysticism as to false rigorism, and was consulted by Bossuet when the controversy on quietism arose between the Bishops of Meaux and Cambrai. He reprobated in the strongest terms the tendency to mystical excesses which Fénelon had, unawares, favored by some writings, and exhorted Bossuet to use all his influence in defense of common and approved

prayer, carefully safeguarding the faithful against spiritual illusions. It was De Rancé's aim to lead his monks to perfection along the beaten track of prayer and penitence. "Far from endeavoring to penetrate the cloud with Moses, or to be admitted into the cellar of the Great King (such are the expressions of mystical writers), the monk of La Trappe," says Butler, "aimed at no more than to offer his prayer with the humble publican in the lowest part of the Temple, or to fall, with the prodigal, at the feet of his offended but merciful father."

Le Nain, his friend and confrère, gives us a glimpse of De Rancé's daily life. "Who would have believed it," he says, "if he had not seen it with his own eyes! That man who seemed not to live but for pain and suffering, as if he had a body as hard and insensible as a diamond, or rather, as if he had only a pure spirit, is always in action from morning to evening. He writes, dictates letters, composes works, studies, hears his religious, attends to all their difficulties, directs the twenty-four persons who form his community—novices as well as professed—regulates all that regards them, whether it concerns their interior or exterior wants. At one time he goes to the infirmary; from the infirmary to the hospice; from the hospice to the cloister, and from the cloister to the brethren. Sometimes he visits the cells to see if each one is occupied; sometimes he descends to the choir, to see with what piety the Divine Offices are celebrated; and then returns to his room, where some brother awaits him, often so fatigued that he can hardly stand: he is there scarce a moment when some visitor calls him away. He does not even discontinue his occupations in the time alloted to repose. Between Matins and Prime he is seen going the round of the monastery, or in the out-offices among the lay brothers, or traversing the dormitory to see if each one is asleep; for he said it was no less a breach of rule not to retire directly the bell was rung, than not to rise immediately they heard it." "He did not work by the aid of miracles," says Chateaubriand; "he made not the deaf to hear and the blind to see; but he alleviated the maladies

of the soul, and, stilling invisible tempests, filled minds with astonishment. Varying his instructions according to the character of each cenobite, Rancé studied to follow in them the operation of grace. Solitaries who had never known him, came afterwards to his grave and were cured of their pains. The benediction of heaven rested on his tomb."

In restoring conventual discipline, Rancé had not forgotten to give prominence to the cultivation of hospitality, so marked a feature in the monastic life of the ages of faith, and so admirably illustrated to-day in both hemispheres, in the United States, in Africa, in England, and in Ireland, where, not far from the banks of the Munster Blackwater—the Irish Rhine—on the slopes of Knockmaeldown, the descendants of Trappists, driven by persecution from the pleasant vales of France, found a home and a welcome, and, by the labor of their own hands, reclaimed a large tract of barren mountain land, and built an abbey—known far and wide as Mount Melleray—which stands a kind of connecting link between the Middle Ages and the twentieth century. A hospitality as purely evangelical as their poverty was daily witnessed at La Trappe. Strangers were gratuitously entertained in the hospice, and were not asked whence they came nor whither they went. The monk fasted while the guest was amply provided. Rancé fed every week as many as four thousand five hundred poor people, sent relief to the sick, assisted indigent curés, and established houses of industry and schools at Montagne. Thus, while secluding themselves from the world, they did not forget, as the adversaries of monasticism insist, the claims a common humanity imposes upon us in regard to our fellowmen. They were no "idle contemplatives;" nor had they, as the scoffing Walpole says of Charles V, "gone to doze in a monastery," for, as will be seen, the Trappist rule left no time for droning or dozing.

Rancé has left on record an able defence of the sanctity of the monastic life,[3] the origin and growth of which he has

[3] His masterly *Treatise on the Sanctity and Duties of the Monastic*

traced in language worthy of the most cultured period in the literary history of France, and which elicited the admiration and authoritative approval of Bossuet. "The rules of religious observances," he says, "ought not to be considered as human inventions. Our Saviour said, 'Sell what you have and give it to the poor; then come and follow Me. If any one cometh to Me and hateth not his father and mother, his wife and children, his brothers and sisters, and even his own life, he cannot be My disciple.' John the Baptist led in the desert a life of detachment, poverty, penitence, and perfection, the sanctity of which has been transmitted to the solitaries, his successors and disciples. St. Paul, the anchorite, and St. Anthony first sought Jesus Christ in the deserts of the Lower Thebaïd; St. Pachomius appeared in the Upper Thebaïd, and received from God the rule by which he was to guide his numerous disciples. St. Macarius retired into the desert of Scete; St. Anthony into that of Nitria; St. Serapion into the solitudes of Arsinoe and Memphis; St. Hilarion into Palestine—abundant sources of an innumerable multitude of anchorites and cenobites who filled Africa, Asia, and all the

State, in which he imputes the decadence of the monastic Orders to the general dispensation from the rule of perpetual silence, and the substitution of study for manual labor. This, seeming to imply a censure on the Benedictines of the Congregation of St. Maur, whose learned labors had enriched literature, both sacred and profane, with works of great erudition, the celebrated Dom Mabillon replied with a *Treatise on Monastic Studies* which he ably defended. This in turn called forth *An Answer* from De Rancé, and a rejoinder from Mabillon. There being no substantial difference between the disputants, the controversy was soon at an end. "The two adversaries who had always loved each other," says Dom Jassin in his *Literary History of the Congregation of St. Maur*, "remained united in Jesus Christ, and their differing in opinion never lessened the charity which each of them bore to the other." It was not till he had passed his sixtieth year that De Rancé was known to the public as a spiritual writer. It was only when illness disabled him from following the exercises of the community or addressing the brethren that he wrote his exhortations. It was at this time that he composed his *Book of Christian Maxims, Explanation of the Gospels*, and other ascetical works. Two volumes containing his letters to people of all classes who had sought his spiritual counsel, freely given, were published after his death.

West. The Church, like a too prolific mother, began to grow weak from the great number of her children. The persecutions having ceased, fervor and faith diminished in repose. Still God, who wished to maintain His Church, preserved some persons who abandoned property and family by a voluntary death, not less real, less holy, nor less miraculous than that of the first martyrs; hence the different monastic orders under the direction of St. Benedict and St. Bernard. The religious were angels who protected kingdoms and empires by their prayers, arches that upheld the edifice of the Church, penitents who appeased by torrents of tears the anger of God, brilliant stars that filled the world with light. Their dwelling is in convents and rocks; they enclose themselves among mountains as between inaccessible walls; all places where they assemble are to them churches; they rest on hills like doves; they perch like eagles on summits of rocks; their death, relates St. Ephrem, is not less happy nor less admirable than their life. They have no need to erect tombs—they are crucified to the world—and many, chained to the verge of beetling crags, have voluntarily surrendered their souls into the hands of God. Some in their simplicity have wandered away, and died among the mountains, which became their sepulchres; some, knowing that the moment of their deliverance had come, retired of themselves into the tomb. Some are found who expired in the effort to sing the praises of God—death alone having ended their prayers and closed their mouths; they await the voice of the Archangel to awaken them from their sleep, when they will flourish like lilies, with a whiteness, a brilliancy, and an infinite beauty." With such models before his eyes, and walking, as it were, in the footsteps of the Fathers of the Desert, De Rancé revived at La Trappe the austerities of the Thebaïd.

From the beginning of the reform to the death of De Rancé, one hundred and ninety-seven choir religious and forty-nine lay brothers, among whom are several whose lives he has recorded and whose names are inscribed in the history of the Abbey, submitted to his rule. He received without distinc-

tion all who presented themselves. The first who came, in 1667, was Dom Rigobert, a monk of Clairvaux. Afterwards followed Dom Jacques, Père Le Nain, and Brother Pachomius, who never opened a book, but excelled in the more difficult study and practice of humility, and lived under the same roof with one of his brothers without the least indication that they had ever known each other before. Came also many a war-worn veteran, stained with dark crimes, but with some remnant of the angel dormant in the depths of a heart not altogether callous or impenetrable. Hither came one Pierre or François Fore, sub-lieutenant in a corps of grenadiers, who had been wounded in many encounters, had plunged into all sorts of vices, with ten or a dozen warrants out against him, uncertain whether he would flee to England, Germany, or Hungary, or don the turban, when he heard talk of La Trappe, and in a few days traversed two hundred leagues to present himself, in the depth of winter, at the gate of the monastery, with haggard eye, an expression haughty and forbidding, a proud brow, and a countenance military and ferocious; but not so forbidding or ferocious as to merit a repulse from De Rancé, who took him in. He ultimately ended the soldier's reckless career on the penitent's bed of ashes. Hither also came Forbin de Janson, who had been obliged to quit France after having killed his adversary in a duel, but, subsequently being permitted to return, was wounded at Marseilles, fighting under Catinat, vowed to become a religious, and took the habit of La Trappe. Sent to the monastery of Buon-Salazzo,[4] he founded a house of Trappists at the foot of the Tuscan hills. Joseph Bernier, one of the unreformed monks who had been so restive at first under Rancé's rule, afterwards joined the Strict Obervance, and, dying, directed his body to be thrown on the highroad.

Hither, too, led by curiosity, or in search of a new sensation, or tired of fighting the battle of life against long odds, pleasure-surfeited or care-worn, came now and again a strange visi-

[4] A monastery near Florence, founded at the solicitation of Cosmo III, Grand Duke of Tuscany.

tor from the outer world, some bird of passage in search of a temporary resting-place, some wayfarer hard pressed for shelter from the storms of life. Hither fled Madame de Guise (daughter of Gaston, and cousin-german of Louis XIV), on the rumor that the Prince of Orange meditated a descent on France. Here came that prince of scandalmongers, but, withal, warm partisan of Rancé, Saint-Simon, to pick up gossip for his Memoirs. Here, later on, the pious Duc de Penthièvre came to spend his days in retirement; and here the Princess Lamballe, massacred after the devastation of the monastery, was brought in her childhood. Pellisson, who abjured Protestantism, in 1660, at Chartres, before the Bishop of Comminges, and attached himself to Bossuet, was a frequent visitor; and the great Eagle of Meaux himself often fled from the court, *ennuyé* of the frivolity and *frou frou*, to this lowly and lonely eyrie, preferring this city of the Silent to the fashionable Babel of Versailles, and the humbled and mortified monks to the gay butterflies who crowded that school for scandal, the Œil-de-Bœuf, or sauntered along the Tapis-Vert. Here, in 1685, he wrote the preface to the Catechism of Meaux, assisted at the offices day and night, and took the air before Vespers in company with De Rancé. "I have been shown near the grotto of St. Bernard," says Chateubriand," a bank encumbered with brushwood which formerly separated two ponds. I have dared to profane with steps that accompanied my reveries of 'René' the mount where Bossuet and Rancé discoursed of divine things, and thought I saw the twin shadows of the greatest of orators and the first of modern solitaries outlined on the embankment."

Bossuet was charmed with the way they celebrated the Divine Office. "The chanting of the Psalms," says the Abbé Ledieu, "which alone broke the silence of this vast solitude, the long pauses of the Compline, the sweet, tender, piercing sounds of the *Salve Regina*, inspired the prelate with a kind of religious melancholy." "What is worthy of consideration," says Dom Felibien, "is the manner in which the religious say the Office, chanting the praises of God with a firm voice

and in a grave tone. Nothing touches the heart and raises the mind so much as to hear them at Matins. The church lit by a single lamp before the high altar, the obscurity and silence of the night, fill the soul with the sacred unction that pervades all the Psalms. Whether they sit, stand, or kneel, or prostrate themselves, it is with a humility so profound that it is easy to see that they are still more humbled in spirit than in body." Even those who were least disposed to copy the virtues they saw practised could not withhold their admiration. "The life that one leads in this solitude," said Monsieur, the king's brother, to his majesty, "edifies not only France but all Europe; and it is advantageous to the State to maintain it." After the disreputable husband of Henrietta of England came the Cardinal de Bouillon, nephew of Turenne, of whom Rancé wrote to the Abbé Nicaise: "M. le Cardinal de Bouillon has been here three days, has closely observed all that takes place, and has seen nothing of which he could not approve and at which he was not moved." A sojourn at La Trappe drew from Jean Baptiste Thiers, curé of Champron, the *Apologie de l'Abbé de la Trappe,* which Rancé tried to dissuade him from publishing. The book was suppressed by authority, and all the copies printed at Lyons seized by Order of the Chancellor.

Here Santeuil, monk of St. Victor, who wrote hymns for the feast of St. Bernard, which Rancé thought much better than the old ones, came to sing in the choir. Here, also, on the 20th of November, 1690, four months after the battle of the Boyne, which involved the loss of a crown and the extinction of a dynasty, came James II to meditate on the vanity of human wishes, and, having been deprived of an earthly kingdom, to strive to gain a crown in a kingdom that is everlasting. As he rode up to the door of the monastery he was greeted by De Rancé, who prostrated before him, not because he was a monarch but because he was a stranger, and it was a monastic usage. The king raised him and entreated his blessing, which Rancé gave, and then led the king to the chapel, where they conversed for an hour. James assisted at

Compline, shared the common repast, and next morning received Holy Communion with great devotion. Attended by some of his old courtiers, he visited the hermitages of the anchorites who dwelt in the woods of La Trappe and acquired for it the name of the Modern Thebaïd. In one he recognized, and had much edifying conversation with, a gentleman who had formerly served with distinction in his army. Asked at what hour on winter mornings he heard Mass in the church, he replied, "At half-past three." "Surely," said Lord Dumbarton, who was in the king's suite, "that is impossible. How can you traverse this intricate forest in the dark, especially at a season of the year when, even in the daytime, the road must be indiscernable from the frost and snow." "Ah!" said the old soldier, "I have served my king in frost and snow, by night and day, for many a year, and I should blush indeed, if I were not to do as much for the Master who has called me to His service now, and whose uniform I wear." As the afflicted monarch turned his head aside, his attendants remarked that his eyes were filled with tears. Another anchorite whom the king visited, known as Brother Thomas, had been a well-known Paris merchant named Etienne Leon, who amassed great wealth, but after his wife's death, having placed his children in boarding schools, sought sanctification in solitude by the advise of Père Gourdan, whom all Paris looked upon as a prophet. Leon did not become a professed monk, but an oblate or one affiliated to the Order, and lived like another Anthony in the desert. On his departure the next day James knelt to receive the abbot's blessing, and on rising leant for support on the arm of a monk in whom, turning to express his thanks, he recognized another of his faithful followers, the Hon. Robert Graham, who had been an officer in his army and lost a fortune in his service. Even the solitudes of La Trappe were filled with the ruins of his greatness. When he mounted his horse to return to St. Germain, he said to De Rancé: "I will endeavor as much as my situation will permit, to imitate you in something; and if God spares my life, I will return and make a retreat with you." The king kept his promise, and

returned every year to La Trappe as long as he was able, and joined in all the religious exercises of the community, and sometimes, with uncovered head, attended the spiritual conferences. In 1696 he brought his queen, Mary of Modena, who was enabled, by a privilege accorded to ladies of royal families, to visit the monastery, and was accommodated for three days, with all her retinue, in an adjoining house, built for the reception of the commendatory abbots. Both king and queen entertained sentiments of the highest veneration for De Rancé with whom they kept up a correspondence until his death. "I really think nothing has afforded me so much consolation," wrote the king, "as the conversation of that venerable saint, the abbot of La Trappe. When I first arrived in France I had but a very superficial view of religion—if indeed I might be said to have anything deserving that name. The abbot of La Trappe was the first person who gave me any solid instruction with respect to genuine Christianity." The queen's almoner wrote to Rancé on 26 June, 1692: "You have completely won the queen's heart by the salutary impressions that God has made through your ministry, on the heart of the king, her spouse; for she has done me the honor to tell me more than once that she could not sufficiently praise God for the grace he had received at La Trappe." De Rancé himself corroborated this. "I never saw anything more striking than his whole conduct," he wrote; "nor have I ever seen any person more elevated above the transitory objects of time and sense. His tranquility and submission to divine will are truly marvelous. He really equals some of the most holy men of old, if indeed he may not be rather said to surpass them. He has suffered the loss of three kingdoms; yet his equanimity and peace of mind are undisturbed. He speaks of his bitterest enemies without heat." Truly, *salutem ex inimicis.* Whatever were the faults, public and private, of the unfortunate head of the House of Stuart—and it must be admitted that his character was redeemed by more amiable traits than the successful usurper whose partisans have unintentionally satirized as "the pious and immortal," but who

covered himself with historic infamy as the treaty-breaker of Limerick and the assassin of Glencoe—they were condoned by the Christian spirit of forgiveness and fortitude he displayed in his closing years. "Nothing in his life became him like the leaving of it." "I have given up nothing," declared the royal penitent, when dying; "I was a great sinner. Prosperity would have corrupted my heart: I would have lived disorderly." After his death an iron chain was discovered fastened tight around his waist.

Pallid Death, ere this, had sounded some warning knocks at De Rancé's own door. Compelled by the Pope to forgo austerities which threatened to shorten his life, he resigned the crozier in October, 1695, and was succeeded by Dom Zozimus, before whom he prostrated himself, begging to be treated as the least of the religious. After a long confinement in the infirmary where he spent the last six years of his life, seated on a wicker chair, unable to move a single member of his body, feeling his end approaching, he summoned the Bishop of Seez, his friend and confessor, to his side. Rancé showed great joy at seeing him, seized the prelate's hand, raised it to his forehead to begin the sign of the cross, and then made a general confession. He besought the Bishop to obtain the royal protection in favor of the monastic discipline of the abbey; adding, that in all other things he wished La Trappe to be completely forgotten. Perceiving one of the religious weeping, he stretched out his hand to him and said, "I am not leaving you: I precede you." He asked to be interred in the most abandoned and deserted part of the grounds, and charged Jacques de la Cour to make his excuses to King James, to whom he had begun a letter which he had not the strength to finish. The night preceding his death he spent in great pain, seated in his straw-stuffed chair, with the sandals of a dead monk before him. About eight o'clock in the evening he begged to be placed in a kneeling posture to receive the Bishop's blessing, and again made his confession. The Bishop of Seez said he realized on this occasion more than on any other what a keen, penetrating, elevated mind, and

what a simple candid soul De Rancé had received from God. When the Crucifix was presented to him, he exclaimed "O, eternity! What happiness!" and, embracing it with the greatest affection, kissed the death's-head at the foot of the Cross. In handing it back to a monk he observed that the latter did not do as he had done. "Why don't you kiss the death's-head?" he asked; "it is with it our exile and misery end." Laid on his bed of ashes, upon which he looked tranquilly—an unearthly joy sparkling in his eyes as he helped to arrange his emaciated limbs upon his bed of pain—the Bishop interrogated him: "Monsieur, do you not ask pardon of God?" "Monseigneur," responded the dying monk, "I very humbly beg God, from the bottom of my heart, to forgive my sins and receive me among the number of those whom He has destined to sing eternally His praises." As his strength decreased, he paused; whereupon the Bishop asked: "Monsieur, do you not recognize me?" "Monseigneur," he replied, "I know you perfectly. I will never forget you." Then succeeded the last dialogue between the Bishop and his penitent, in the words of the Sacred Scriptures:

Bishop: "The Lord is my light and my salvation."

De Rancé: "I will place in Him all my confidence."

Bishop: "Lord it is Thou who art my protector and my liberator."

De Rancé: "Delay not, O Lord; hasten to come!" These were the last words of the great ascetic. He glanced at the Bishop, raised his eyes to heaven, and breathed his last. His face, which, before he expired, was gaunt, now looked ruddy and beautiful. His body was borne to the church and deposited underneath the sanctuary lamp where it remained from 27 to 29 October, 1700,[5] while thirty religious chanted

[5] Moreri gives the date of his death as 26 October; the *Gallia Christiana*, the 27th; a letter of Bossuet's, the 29th; while Père le Nain says he died on the 27th at two o'clock in the afternoon, aged seventy-five years, after living thirty-seven years under the monastic habit. A manuscript of six hundred pages was discovered at Alençon, after the destruction of La Trappe, with the following note by one of the monks appended: "This book was written by the hand of our most reverend

the Office for the Dead and Requiem Masses were celebrated. His remains were interred in the middle of the abbey cemetery, surrounded by the nameless graves of his companions in solitude.

Thus passed to his rest one who has left his mark upon the literary as well as monastic annals of his time; one who had lived, as it were, two lives, and whose span of existence had many varying phases; who had lived through the proudest epoch in the history of France, illustrated by great names and great deeds, and more than one momentous epoch in English history; who had seen the mad revel of the Fronde,[6] and lived to see, albeit an indifferent spectator, the old French monarchy reach its apogee or culminating power and prestige under Louis XIV, and marked the beginning of its decline; in whose time the scepter of England was wielded by six of its sovereigns; who was deep in the study of theology and dreaming of ecclesiastical preferment, which he hoped to reach, and in the event did reach, *per saltum*, when the martyred Charles laid his head on the block at Whitehall, and a Huntingdon brewer, who had abandoned brewing beer for brewing revolutions, undertook to shape the destinies of England, and leave

> . . . a name at which the world grew pale.
> To point a moral and adorn a tale;

lived while those same destinies were being gambled with by a frivolous monarch in a frivolous reign, which better merited blotting out of the records of Council than the Common-

and very holy Father, Dom Armand-Jean, our reformer of La Trappe, who, unfortunately for us, died last month, 31 October, 1700, as he had lived." The manuscript is referred by Chateaubriand to his youth on intrinsic evidence. It contains his studies on the Trinity, that is, researches into what ancient writers had written on the subject.

[6] According to Montglat, the word Fronde was adopted generally after a speech by the *Conseiller des enquêtes,* whose father was President of the Grande Chambre. "*Quand ce sera mon tour,*" said he, "*je fronderai bien l'opinion de mon père.*" The literal meaning of *frondeur* is jeerer or censurer, and was applied to those who opposed the court, jeering or censuring the Court party.

wealth; lived to dispense the frugal hospitalities of a monastery to a dethroned and exiled king and queen; lived to see the policy of Richelieu completely triumphant long after the subtle brain that had conceived had been stilled by the cold hand of death—to witness the revocation of the edict of Nantes, as he had witnessed the exultation of Catholic France at the fall of Rochelle, when one of the most formidable coalitions that ever threatened to overthrow the State, the religion of the State, and social order, was crushed, and the triumph of Catholicism and the monarchical principle secured; lived to see all these, and many more, shifting scenes in life's drama, and all the actors, high and low, strut and fret their hour upon the stage, and not a few of them take their exit in tragic or tragi-comic fashion—to see them through the long vista of seventy-four years, "come like visions, so depart."

Authentic testimony was borne to Rancé's holiness, which, Chateaubriand avers, might serve for his canonization. He is said to have appeared to several persons in a great glory, and remarkable conversions are recorded. A religious heard in his sleep a heavenly host crying, "Tremble! tremble! tremble!" and was thereupon seized with a great trembling. Epileptics were cured by the linen which had bound the rheumatic hand of the reformer.

R. F. O'CONNOR.

Cork, Ireland.

(TO BE CONCLUDED.)

THE ROMEWARD MOVEMENT IN THE ANGLICAN CHURCH*.

THE chief thing demanded of a would-be writer on this thorny subject is a confession of faith. When that has been made, he may then have leave to make a further confession of hope and love. Let the first article of this profession of faith be that "we are not enthusiasts." Since the

**The Prince of the Apostles.* By the Rev. P. J. Francis, S. A., and the Rev. Spencer Jones, M. A. The Lamp Publishing Company, Graymoor, Garrison, New York.

death of Wiseman enthusiasm has largely ceased to invest our councils. To a reader of the *Life and Times of Cardinal Wiseman* there is something dramatic in his simple-minded dream that, after a few earnest years of explanation, the nation's religious aspirations would express themselves as of old through the Catholic Church dwelling in the land.

> That the return of this country (through its Established Church) to the Catholic unity would put an end to religious feud, I feel no doubt. By two ways the population of this country would be worked upon for its moral improvement; the rural districts through parochial influence, the denser population of towns or manufacturing districts through monastic institutions. Experience has now shown that the country population are ready to receive without murmuring, indeed with pleasure, the Catholic views propounded from Oxford. . . . Add the richness and majesty of Catholic ritual, the variety of its sublime services, the touching offices of peculiar seasons, the numberless institutions for charitable objects, and its hourly sanctifications of family life, and Dissent would break in pieces beneath the silent action of universal attraction, and its fragments gather round its all-powerful principle. Then send forth men of mortified looks and placid demeanor, girt with the cord of a St. Francis or bearing on their breasts the seal of Christ's Passion, as on their countenances the marks of its mortification [like the followers of the Venerable Paul of the Cross], whose garb allows no comparison of superior fineness or affected poverty with that of the poorest that surround them, but whose attire is at once majestic and coarse, and with bare heads and feet, and holding the emblem of Redemption, let them preach judgment and death and future punishment and penance and justice and chastity. And they will be heard by thousands with awe and reverence; and we shall see wonders of reformation, pure faith revived with better lives, and the head converted by the converted heart. (Letter on Catholic Unity to the Earl of Shrewsbury. Quoted in *Life and Times of Cardinal Wiseman* by Wilfrid Ward, Vol. I, p. 406.)

Wiseman lived long enough to recognize in these words the dreams of enthusiasm. We who stand in the thin aftermath of the great harvesting have no such dreams; it were better, perhaps, that we had. Time has reaped dreams and dreamer alike. Yet we are perhaps losers by the loss of both. For there is a reality only less deceptive and assuredly more hardening than the strangest dream. And the question must be faced, "Are we in the trough of this reality?"

It is part of our *Zeitgeist* to lack—and sometimes to belittle

—enthusiasm. When we are cynics we say that enthusiasm has fled to socialists, and recent converts, and children. When we are philosophers we justify our loss; when we are human we deplore it. At the head of the present paper let us confess it.

If a second article of faith is demanded, we may meet the demand by stating that, though we are not enthusiasts, we are optimists. We hope against hope. No wild outburst of mankind can embitter us against men. In all this we are helped by history. For no dangers can be worse than those the Church has borne; no storms can be more terrifying than those the bark of Peter has weathered; no hearts can be harder than those the grace of God has already overcome. We do not indeed look forward in our own day or in our children's children's day to a harvesting. We are content to sow a seed. Under the blessing of Him who clothes the lilies the seed will ripen until in His own day there will be a harvesting. And though we know not the times nor the moments, it is enough for us to know that there will be, at last, a fulness of time when peace will be in our land.

The book under review is not professedly a work of pioneers. It is not so much a discovery as a Creed. The most significant fact is not what is said, but *who* have said it. We set even more store by the authors than by the scholarship. And, if we may be allowed the phrase, we find the title-page the weightiest page of the book.

From first to last there is hardly a phrase to jar the ears of the most convinced Roman Catholic. Most of the matter is familiar to Catholic students who have made the acquaintance of the treatise "De Ecclesia." Some of the matter is unfamiliar; yet fresh and apt. But all the doctrine, whether familiar or unfamiliar, has the ring of true Catholic dogma. And the book is published not by a professor of Oscott or Stonyhurst, but by an Anglican vicar in the Cotswold and the head of an Anglican brotherhood in the United States.

To understand it we must understand what has been so well called the "Oxford Movement." It was essentially a

movement. Beginning in a common-room, it moved the College; it moved the University; it moved the Kingdom; it moved the Establishment; it moved Christendom. And it is still moving. Nothing kills it: few things can even delay it. Every weapon forged against it, ends by fighting its battles. It has been put to ridicule; and the laugh has turned against those who raised the laugh. It has been tilted against episcopal charges; and it has won its way to the bench of bishops. It has been refuted in lengthy tomes; it has usually had the best of the argument. Men have made up their minds to ignore it; yet it has forced itself upon Royal Commissions. Parliament has stepped in to control it; and has had to step out. Its priests have been sent ignominiously to prison; and have come out stronger and more determined than before. Its prime movers have gone over to the enemy; yet it still moves. The Church it loves is still "reeling" under their going-out; yet it still moves. *Eppur si muove.*

There were and still are two opinions as to its terminus. Most of the men who started it and nearly all the bishops who have lost their time, and their peace of mind, trying to stop it, were agreed it meant *Rome.* Newman, who made it and made a theory for it, and then gave up the theory and it,—Newman, who knew what it was and whither it was moving, if any man did, gave a course of lectures which are part of our national literature, to show that the home of the movement is union with the Holy See. To him the homeward movement was and must be a Romeward movement. It began in the common-room at Oriel, and can end only under the dome of St. Peter's.

Another opinion is that the movement, whilst mainly Catholic, is wholly national. The course of argument underlying this seeming paradox is hard to grasp. But the men who are persuaded by it are quite certain that it is not a paralogism; and it is a relief to leave their unsound reasons for their good faith.

That the Oxford Movement as it exists is still moving Romeward may be judged by the circumstances of the book

we are discussing. Like most of the best books, it was not written; it grew. Its first appearance was in *The Lamp,* June, 1906; and its first writer was the Rev. Spencer Jones, Rector of Morston-in-Marsh. The readers of this review need no introduction to the Cotswold vicar whose book on *England and the Holy See* needed no tricks of advertisement to win a large hearing from the public. As a result of *England and the Holy See,* the Rev. Paul James Francis of Graymoor, New York, started a monthly paper, *The Lamp,* with the sub-title of "An Anglo-Roman Monthly devoted to Church Unity" and with the motto "Ut omnes unum sint." The June number of 1906 was wholly given over to the discussion of St. Peter's office. So much was the number to the liking of the readers that the editor of *The Lamp* resolved to publish the articles with additions and subtractions. The result is the present work. Even the dedication is significant:

To the honor of the illustrious
Archbishops
St. Anselm and St. Thomas of Canterbury
We dedicate this volume
in
Thanksgiving for their Example
and in the
Hope of their Intercession.

No doubt the writers of the book have made up their minds to meet the charge of dishonesty. Yet the book is almost grotesquely truthful. It may not always be diplomatic, but it has no mental reservations. It wears its faith upon its sleeve. Indeed its chief fault, if fault it be, is to be as guileless and outspoken as an *enfant terrible.* What could be more straightforward than the opening words of the Preface?

> Every effort looking towards the Reunion of Christendom assumes at the outset that the existing divisions and contradictions amongst Christians constitute a broad reversal of that state of unity which is prescribed for us by our Saviour. . . .
>
> The present study still further assumes that the Church of Rome which is at once the largest and most famous Church in Christendom, a Church so constituted that it cannot formally change and so closely

related to the English people as to be the Mother of their Christianity, has a first claim upon the consideration of all Christians, and more particularly of ourselves.

This may not be diplomatic, but it is honest. Moreover it is true. Religious affairs in England are becoming more and more waterlogged because many men, statesmen and churchmen alike, will not look at it as true, or will not think that it is politic.

The honesty of the book is so evident as to be almost convincing. We were accustomed to look on the Romanizing party in the Establishment as ecclesiastical Guy Fawkes trained to Jesuistry, with such success that, whilst pretending to buttress the Establishment, they were secretly bent on her overthrow. But there are no hidden undercrofts in the aim of this book. Its writers not merely show their aims, but show them under a magnifying glass. Consider the following passage from the Preface:

The aim of this book, then, is to broach the argument for the other side, and to claim to speak openly, to work honestly, and to pray earnestly for the reunion of the Church of England with the Church of Rome; to discuss at the proper time and in the proper place the ways and means by which, it appears, such a consummation may be achieved, to hold opinions as opinions which may be beyond the range of what is commonly accepted as Anglicanism, and to propose them for the due and constitutional consideration of representative bodies on either side. (P. ix.)

Our only comment on this honest statement of policy is that no words could be plainer and more calculated to bridge the gulf that yawns between the various Christian bodies.

A notable difference may be found between this book and Tract XC. In Newman's day members of even the High Church Party were met on their Romeward way by the commonly held doctrines of the Establishment. No *modus credendi* could as yet be found between the Thirty-Nine Articles and the Canons and Decrees of the Council of Trent. It was a brilliant intuition and a saving feat of Newman to attempt to show men of good will and good sense that the declarations of Canterbury and Rome were not irreconcilable. Perhaps

the framer of this armistice did not foresee the widespread anger with which it was rejected by England rather than by Rome. Humanly speaking it meant that Newman had to choose between England and Rome, between what he looked upon as a national church and the "Blessed Vision of Peace". The choice was a costly one, even though he was driven to it by most of his premises and all his conclusions. He quitted Littlemore for Maryvale, not as loving England less but as loving Rome more. For the doctrines of Tract XC were too much a part of his being to suffer him long to remain apart from the one institution which blessed him for holding them.

Sixty years have made a difference to the ecclesiastical problem. The chief movers have been called "ex umbris et imaginibus." Even the factors of the problem have changed. Men, and not all of them young men, judge Newman to have acted in a hurry. "If he had only waited a little," they say, "all he wanted to hold would have been allowed him." The canons of interpretation which forced the Thirty-Nine Articles into agreement with Trent are no longer scoffed at as *non-natural*. Time has brought its own revenges. Methods of exegesis, too artificial to defend the word of the reformers, have been found, it is said, the only way of defending the Word of God. The evangelicals who ousted Ward and almost deprived Newman, have since then been attacked flank and front on their homeward march after victory; and have only saved themselves by adopting the same methods in interpreting the Holy Scripture which they condemned as non-natural in interpreting the Thirty-Nine Articles.

So that the High Churchman of to-day has no need to write a Tract XC. All the doctrines necessary for his spiritual instincts are freely granted or freely taken within his church. And if the Thirty-Nine Articles protest, they are interpreted as Tract XC interpreted them, but with none or little of the indignation that met Newman. The main matter of dispute is not this or that doctrine; at least between men like Spencer Jones and the rank and file of English Churchmen. It is no longer the "Mass that matters"; it is

the authority. The fighting frontier is no longer "Hoc est Corpus Meum" but "Tu es Petrus." Viewed in this light the following words become emphatic:

> Our contention is that Rome cannot change her dogmatic position without self-destruction; but that England can amend her formularies.
>
> Let this be carefully weighed: The Church of England to-day claims continuity with the Church of England before the Reformation; and the Church of England before the Reformation was in conscious dependence in spirituals from A. D. 597 to A. D. 1534.
>
> And if this was so then, why should it not become so now? If it was not wrong to contemplate the *change away* from Rome, why should it be wrong to contemplate the change *toward* it?
>
> You may say, "It is impossible." But that is a question of fact and not of principle. And you cannot say it is dishonest, though you may think it vain to contemplate it. (P. xi.)

It would seem that this writer, whatever his prejudices and limitations, has a strong bias toward looking ugly facts straight in the face; and the more unsettling the fact the more resolutely does he face it.

There is a further paragraph which must be quoted, although it is not certain that every statement in it would receive the "Placet" of Roman theologians:

> Our difficulties are being gradually narrowed down and reduced from questions of dogma to questions of discipline. After all it is in the ordinary everyday routine exercises of life that difficulties press, at least for the multitude of men; such questions as the celibacy of the clergy, the Mass in Latin, the refusal of the chalice to all but the celebrating priest, and the extravagant expressions in some devotional books. But all these are questions of discipline and not any one of them, in the primary sense, is a question of dogma.
>
> Now if this should come to be acknowledged, if it should gradually become clear that it is just where other communions feel the need for change to be most pressing that Rome can change, while it is only in a department that does not touch, in the sense of being able to harass, the multitude of men, that change to her is impossible, shall we not have gone a long way toward preparing a Uniat Church as the ultimate resolution of our ecclesiastical difficulties? (P. xviii.)

A passage from Coleridge's *Aids to Reflections* has a like line of thought:

> In my intercourse with men of various ranks and ages I have found

the far larger number of serious and inquiring persons little, if at all, disquieted by doubts respecting articles of faith that are simply above their comprehension. It is only where the belief required of them jars with their *moral* feelings, where a doctrine in the sense in which they have been taught to receive it appears to contradict their clear notions of right and wrong or to be at variance with the divine attributes of goodness and justice, that these men are surprised and alienated. (*Aphorism 96.*)

The trend of the book may be easily seen from the contents:

I. The Open Mind.
II. An Ever-Present Fact. (St. Peter's Prominence in the History of the Church from the Outset.)
III. St. Peter in the Gospels.
IV. St. Peter in the Acts.
V. The Council at Jerusalem.
VI. St. Paul's Attitude toward St. Peter.
VII. St. Peter in the Apocalypse.
VIII. Witness of the Papal Consciousness.
IX. Witness of the Church in the East.
X. Witness of the Church in the West.
XI. Witness of the British Church.
XII. Pre-Reformation Witness of Ecclesia Anglicana.
XIII. Under the Tudors and Since.
XIV. The Dogmas of 1854 and 1870. (Immaculate Conception and Papal Infallibility.)

Almost all the perilous virtues of the book are to be found in the following striking passage:

It seems to the writer of this chapter that the Church of England is no more to be held responsible for the radical separation from the Holy See which took place under the Tudor régime and her consequent Catholic spoliation, than a man is responsible for his maimed and almost naked condition who has been set upon by desperadoes, stripped and wounded and well-nigh beaten to death. It is the contemplation of the cruel wrong and outrage committed upon the sacred rights of the Anglican Church by secular violence which has put within her pale the party of Corporate Reunion. Far from being a body of disloyalists and disgruntled malcontents, the members of this party seek only to bring to its fullest completion the work of restoration and restitution now going on in the Anglican Church, and they see that this can never be truly realized until by actual communion with the Apostolic See the

Church of England regains her ancient and honorable place amongst the Churches of the Catholic West. . . .

In the light of the irresistible and steady trend of the Anglican Church ever since (i. e. the Assize sermon of Keble) in a Romeward direction, one need not be a prophet, as was St. Edward the Confessor, or the Curé of Ars who foretold the same thing, to become cognizant of the fact that the providential trend of the Oxford Movement is toward the Reunion of the Ecclesia Anglicana with the Apostolic See of Rome. (Pp. 194-196.)

Men on both sides of this discussion are naturally shy of Corporate Reunion. They remember the fate of De Lisle Phillips' immature enthusiasm. But the Petrine party within the English Church are nothing if not modern and scientific. They sit patiently at the feet of facts. They are not shy of history. They conduct their enterprise, if one may say so, with full scientific worship of observation and experiment. They abhor theories; but they assert principles. Their motto is duty rather than expediency. De Lisle and his fellow-workers wrought their own condemnation by explicitly discouraging individual reconciliations with Rome. Spencer Jones and his friends have no theories and no rules about individual reconciliations. They leave a man's conscience to himself; but they seek to inform and move the conscience of their Church. They have not lost heart because De Lisle's venture of faith met with failure. They know that Corporate Reunion has flourished in the East; and they think that, with care, it may be transplanted into the West. And to their eyes there seem signs that the day of reconciliation is nearer than before.

In truth, their hopes and prayers are fed by all that has happened this last half a century. Even the blunders of headlong zeal are not without contributing to their wider hope. At the time of the great going-out from which the English church is still "reeling," few men would have prophesied the spread of Catholic principles within her fold. The appeal to the "Catholic Church" made by the Tractarians against the Erastian threat of Disestablishment has kept the mailed hand of the State off the Church's endowments for fifty years. But

churchmen of all ways of thinking are now agreeing to think Disestablishment a necessity. No politician would presume to prophesy that a bill for disestablishing the English Church might not be laid on the table of the Commons before a decade has passed. If such a bill became law, no cleric would presume to prophesy that a motion to open up negotiations with Rome might not be laid before a joint convocation of Canterbury and York within a further decade. The men in sympathy with the Romeward movement are not greatly concerned about spans of years, decades, or even generations. Their hopes rest on divine commands. They feel that their church was probably never in a position of greater weakness, with its vanished yeomanry, its hostile poor, its lukewarm rich, its shrinking ministry, its timid bishops, its brood of heresies, its dread of dogma. Yet in the very motives for despair they find the grounds of hope. If a theoretical appeal to abstract Catholicism gave new life to the Establisment, what may not be expected from an actual reunion with the visible Catholic Church? It is true that the estrangement of three centuries cannot be ended without explanation and perhaps compromise. But is not Rome an Alma Mater? Outside the sphere of dogma and duty she has ten rules for compromise for one of obstinacy. Her love of souls is tireless. Her charity bears all things. The affairs of France have shown us how many fetters she will wear if by any means she may reach souls. She will sign and keep a Concordat which is only less than a death-warrant. She will hand her priests over to the mercy of the State. She will give the State almost complete control over the appointment of her bishops. And all this for a government which is actively hostile to the name of God!

The English-speaking races, unlike France, leave the Church unfettered. Under their flag the Bride of Christ enjoys almost complete freedom. In her long history it would be hard to find any people under whom the Church has reached souls so fully or dealt with them so effectively as under the English-speaking races of to-day.

Now the Roman Church, like all partly human institutions,

has many human imperfections; but ingratitude is not one of them. And in the day of reconciliation—if such be vouchsafed to our hopes and prayers—the Church of Rome will forget the days of anger and will deal with the returning hosts as with the most free-born and freedom-granting race that has yet sought her help in the salvage of souls.

VINCENT MCNABB, O.P.

London, England.

SOME THEOLOGICAL AND PHILOSOPHICAL ASPECTS OF SPIRITISM.

THE physical and moral phenomena of Spiritism have been much before the public of late. From the ample Reports of the Society for Psychical Research, and from the works of such expert authorities as Meyer, Podmore, and Raupert, the prodigies of the secret séance and the marvels wrought by individual intercommunication with the unseen world have floated out through the press into the open; so that there is no reading man or woman to-day who is not familiar with the facts of levitation, automatic materialization, phantasms of the dead, writing, and other such things uncanny and ghost-like. Perhaps the more theological and philosophical aspects of Spiritism are less familiar to the average reader, and to these aspects this paper will be restricted. No apology need be offered for discussing such a subject here and now. The immense growth of Spiritism in recent times is enough to arrest the serious attention of the clergy, and to make pertinent an inquiry into the principles that actuate an organized movement which has gained so strong a hold on the American people.

Some of our writers of several generations ago used to boast that Americans possessed a calculating shrewdness which put the majority of them on guard against novelties that could not stand the test of analysis. This trait of character, if indeed it ever existed, has disappeared and left no trace of its influence. And to-day there is scarcely a country in the world, where dangerous novelties of different kinds find a readier ac-

ceptance. In proof of this assertion one has but to consider the history of Mormonism, Christian Science, Theosophy, and Spiritism. Not so many years since, these were barely more than names that represented little or nothing to the average mind, whilst at present they all stand for religious or philosophical movements of wide extent and great influence. And of these four, Spiritism is by no means the least. Its vitality and growth have been remarkable. It has not been affected for the worse, either by the ridicule of laymen who thought to laugh it out of existence, or by the investigation of well-known scientists who from sneering at its pretensions came to confess that they were baffled by its phenomena. Year by year it has spread over the United States, until now it has to its account a national association, forty-two camp-meeting associations, one college, 120 churches, 300,000 adherents, 370 ministers, 1,500 public mediums, 10,000 private mediums, 1,500,000 investigators, and $2,000,000 worth of property.[1] Moreover its missionaries are at work throughout the whole country. It has a complete ritual [2] with an ordination service,[3] at least four newspapers[4] and a well-organized system[5] for the distribution of free literature. These facts are all the more remarkable in view of the circumstance that Spiritism has absolutely nothing of its own to offer that is either consoling or uplifting. This becomes clear from a simple statement of the doctrines found in the writings of Spiritists themselves. Their creed, if such it can be called, is so extravagant that detailed analysis and criticism are quite unnecessary; a plain exposition of it will serve our purpose to the full.

For the sake of clearness, we will attribute to Spiritism four aspects, a moral, a phenomenal, a theological, and a philosophical aspect. For the present the phenomenal and moral

[1] Official figures of the National Association.

[2] *Progressive Thinker*, 27 Oct., 1906.

[3] Report of Harrison D. Barrett for the year ending 15 Oct., 1906, p. 9.

[4] Report of President Barrett at the 13th Annual Convention N. S. A., p. 11.

[5] *Ibid.*, p. 10.

aspects must be left untouched, in order that we may do some justice to the last two and at the same time not exceed the limits of our space. The task of treating these topics is rendered extremely difficult by the vagueness and inconsistencies that characterize most of the statements concerning them. For the Spiritists's proudest but not their truest boast is that they have done away with dogmas and creeds of all kinds. Out of the necessity of the case, they all agree in admitting a soul, a future life, and communion of spirits with persons on earth; but beyond this, they insist on no set doctrine. Hence there is a lack of uniformity in their teaching that is bewildering. However on many subjects, such as God, Christ, religion, the Bible, sin, heaven, hell, and the nature of the soul, a fair consensus of opinion can be had.

Their belief concerning God bears about it traces of Theosophy, Pantheism, and Agnosticism. He is a spirit, a life, a presence, a thought, an impulse, an energy, infinite and impersonal in nature and beyond human comprehension.[6] And though "diffused and differentiated throughout nature" and attached portion for portion to every human soul, yet no one on earth has ever attained to Him. There are no means of doing so. He may be felt by some peculiar soul-instinct or inward experience; but otherwise He must remain unknown. Attributes he has, but their precise nature is a mystery. His office and work are those of an overpowering influence, toward which spirits[7] evolve themselves little by little by means of some inherent force. The activity is apparently all theirs, not His. Dr. Fuller, President of the Massachusetts State Spiritistic Association, gives expression to most of these views in the following manner: "But yet beyond all these gods . . . . we get the idea of one spirit, one life, one presence, one thought, one impulse, one energy, that pervades all nature. We get that idea from all ages. Likewise it runs through the entire Bible. . . . The idea or conception of the great something beyond man; the idea or conception of a power that

[6] *The Living World*, Dr. Geo. H. Fuller, p. 6.

[7] In the Spiritistic vocabulary a spirit is an excarnate soul.

moves in all nature; that dwells in all her varied forms (*sic*). This thought of God impersonal in its nature, is beyond our human comprehension. . . . . While we may never be able through our philosophy to understand the Infinite, yet we may sense from within that energy that moves in and through all, ruling the destiny of worlds and likewise of all humanity. . . . We may ask, concerning the Infinite, a number of questions, but the old inquiry of Job: 'Canst thou by searching find out God?' still confronts us and baffles the ingenuity of the mind. This power must be felt deep down in the depths of the human soul and no one can feel it unless he rises to the higher attributes of spiritual development." [8] The distinguished Spiritist, Prof. Wallace, is equally clear in asserting the inability of creatures to obtain a satisfactory knowledge of God. He tells us that: "Our modern religious writers maintain that they know a great deal about God; they define minutely and critically His various attributes, . . . and they declare that after death we shall be with Him and shall see and know Him. In the teaching of spirits there is not a word of all this. They tell us that they commune with higher intelligences than themselves, but of God they really know no more than we do. They say that above these higher intelligences are others higher and higher in apparently endless gradation but, as far as they know, no absolute knowledge of the Deity Himself is claimed by any of them." [9]

In view of their general assertion that "soul perception" is the only means [10] whereby we know God, it should not surprise us to learn that Spiritists place a very low estimate on the Bible. In their estimation, it is not a whit better than any other book that contains "conceptions of right and justice." It is good; so are the sacred books of the Brahmins; so are

[8] *The Living World*, Fuller.

[9] *Miracles and Modern Spiritualism*, p. 116.

[10] In Presentation of Spiritualism, a paper prepared for the World's Parliament of Religions, "a recognition of the divine message by inspiration from higher realms of spirits and angelic beings" is admitted by insinuation at least. This view, however, is not general amongst Spiritists.

all books that reveal the higher promptings of the soul. Indeed, there is no reason for any special reverence for it; since as much truth can be found on the pages of profane history. These or similar ideas are impressed upon Spiritists by more than one of their leaders; but nowhere can they be found more clearly expressed than in this passage from an address by Dr. Fuller:

> We must rid our minds of the thought that any book coming down to us from the past is more to be honored for its conceptions of right and justice than a thousand other books that might be selected out of the libraries of antiquity. We must rid our minds of the thought that one book stands preëminently above all the other sacred books that have come down to us from past time. . . . Therefore, you will understand that we are not to accept the sacred books of the Christian, the sacred books of the Brahmin, or the sacred books of any race itself, simply because these books have been selected from the great number of books that have been written in the world, and style them divine books. All books that contain the higher promptings of the human soul; all books that contain a spiritual insight into nature are sacred and divine books, and all men, and all women likewise, who have climbed with aching and bleeding feet up the Calvaries of the past . . . have been inspired men and women. . . . Therefore we may find in the pages of profane history as much truth as we can possibly find in those of sacred history.[11]

This is frankly rationalistic or worse; but bad as it is, it can hardly equal in irreverence the supposed revelations of "Imperator," a great spirit intelligence. In his opinion the Old Testament has made God an "angry, jealous, human tyrant," [12] and as a consequence, Spiritism is in open opposition to it. It would be a real pleasure not to be able to record anything worse than this; but if downright ridicule of the sacred text is more malicious than other forms of disrespect, then worse must be written. For judging from the title of a book that is catchingly advertised in the *Progressive Thinker*, an official organ of the sect, Spiritists are not adverse to a little mirth at the expense of the Bible. In the issue of this paper for 27 October, 1906, we read: "New Testament Stories

[11] *Living World.*

[12] Raupert, *Modern Spiritism*, p. 211. Stainton-Moses speaks with almost equal disrespect of the New Testament.

Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts. Heston's Drawings are incomparable and excruciatingly funny." And yet despite all this, some spiritistic writers see no impropriety in trying to further their purpose by the use of this discredited book. The art of blowing hot and cold in the same breath has apparently been mastered at last. Mr. Hudson Tuttle, an intellectual chief in the new movement, has written an essay [13] with the aforesaid purpose. Scarcely anything can be imagined more naively simple than his method of arriving at conclusions. The cardinal point that should be established is, that the supernormal phenomena described in the Scriptures are due to the departed souls of men. The author recognizes the difficulty of the case only to dismiss it in these words: "Though angels are understood to be special creations, and spirits to have ascended through mortal bodies, the words are used by the writers of the Bible as interchangeable." His argument, if drawn out, would ultimately reduce itself to this: angels are spirits; but spirits are departed souls; therefore wherever the Bible mentions either, it means the souls of men. Is it any wonder that in the view of this man, Spiritism "furnishes the key whereby the mysteries of the Bible and its miracles are explained with a clearness commentators have not been able to attain for want of the knowledge it furnishes?" But we will give the author a chance to illustrate his method by following him literally for a while, even at the cost of sequence of thought and expression. In order to appreciate his efforts to the full, it is necessary to bear in mind that his purpose obliges him to establish the identity between angels and "spirits that have ascended through mortal bodies," in other words, souls. Here is how he does it. We quote literally:

"'Yea while I was speaking in prayer, even the man, Gabriel whom I had seen in a vision.' Dan. 9: 21. He previously says that this spirit, 'stood before me as the appearance of a man.' Dan. 8: 15. 'He maketh His angels spirits.' Psalms, 104: 4. Luke places departed spirits on a

[13] *Spiritualism of the Bible:* Hudson Tuttle.

level with angels, 20: 36. 'Neither can they die any more, for they are equal to the angels,' etc. The terms are indiscriminately used: 'And as Peter knocked at the gate, a damsel came to hearken,—then said they, it is his angel' (spirit), Acts 12: 13, 15. 'I am he that liveth and was dead, and behold I am alive for ever more.' Rev. 1: 18. 'The soul of man separated from his body.' Math. 14: 26; Luke 24: 37."

The last two citations in this singularly incoherent passage, refer respectively to the miracle of our Lord walking on the water and to His appearance to the Apostles after the Resurrection. Now, though not a single citation has any connexion with the proposition in hand, the last two are so utterly unfit for the purpose intended that it is impossible to understand why they were suggested as proofs. Perhaps the explanation lies in the fact that the American Revised Edition of the Bible translated the words of the Apostles in the first instance by "It is a ghost;" while in the second it says that "they (the Apostles) were affrighted and supposed that they beheld a spirit." As can be imagined, all now becomes easy for the writer. Every phenomenon attributed by Spiritists to souls is triumphantly vindicated by a series of texts.[14] Physical manifestations are foreshadowed by the action of the angel who loosed Peter from chains; and in the same connexion the author remarks quite enthusiastically that "a fine physical manifestation is recorded in Exodus 14: 24 where the Lord took off the chariot wheels of the Egyptian;" to which he adds Exodus 14: 19: "An angel" went before them in a pillar of fire. To this, in turn, he appends the most amusing example of all, expressed in these words: "The moving of a table now is represented by an angel rolling back the stone from the door of the Sepulchre, Matt. 38: 2." We read on a little further and discover that the so-called inspiration of mediums is supported by I Cor. 7: 8: "For to one is given by the *spirit*, the word of wisdom; to another the word of knowledge by the same *spirit*;" and by Job 26: 4, "To whom hast thou uttered words and whose spirit came from thee?" Then too there are passages that approve of speaking in unknown

[14] From this on, not all the texts quoted by Mr. Tuttle will be cited.

tongues. Such, for instance, is Acts 11:4, which the author suits to his purpose by interpreting in this way: "And they were filled with the Holy Ghost and began to speak with other tongues, as the spirit [which controlled them] gave them utterance." Nor are materialization and clairvoyant appearances neglected. They are everywhere in Scripture: "An angel appears to Hagar," [15] Gen. XVI.; two came to Abraham so perfectly materialized that "they did eat," Gen. 18; an angel wrestled with Jacob, 32; Balaam met an angel, Judges II; an angel came and sat under an oak and talked to Gideon, Judges 6; a materialized book was shown, Eze. 11:9; Joshua saw and conversed with a spirit who held a drawn sword;—and in Amos it is said the 'Lord stood upon a wall made by a plumb line, with a plumb in his hand.'" At this point the writer stops long enough to explain that "the line as well as the sword, must have been materialized, or they could not have been visible." He then proceeds with his examples of materialization and clairvoyant appearances, which include, strangely enough, the feeding of the multitude on five loaves and two fishes, the miracle of Cana, and Christ's appearances after the Resurrection. The trace of the mediums and spirit-rapping are next in order. The former has its counterpart in St. Paul's rapture to heaven; the latter, in the writing on the walls of Baltasar's castle. Levitation follows, instanced by the case of Philip, "who was caught away from the eunuch by the Spirit of the Lord;" by Elisha's act of making "iron swim," and by Christ's miracle of walking upon the water; and besides, did not Ezechiel say: "And he put forth the form of an hand and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem"? (8:3.)

Clairvoyance offers no difficulty at all. Elisha was clairvoyant, we are told; so was St. Stephen, who saw "the heavens opened and the Son of Man standing at the right-hand of

[15] The spelling of the Scriptural names quoted is left as found in the author.

God;" so also were St. Paul and Christ. "Come, see a man who told me all things, I ever did. Is this not the Christ?" Clairaudience is no less certain. For Saul heard the Lord's voice and "the Apostles heard the voice of Moses and Elias on the mount." Finally dreams and visions are traced to Scripture. For these, reference after reference is given, and the whole is concluded by the amazing statement that the entire Book of Revelations "is professedly the utterance of one in a trance." Thus by misapplication and distortions, unintentional perhaps, but none the less real for all that, every phenomenon that takes place in spiritistic séances is referred back to Scripture.

Table-moving, pretended appearances of souls in visible form, the horrid trance of the mediums, spirit-writing, the floating of heavy, solid objects in the air, the revelation of secret thoughts, are all vindicated. What matter that in the séances these are supposed to be the work of excarnate souls, while in Scripture the events narrated are the works of Christ or of the Holy Ghost, or of angels or saints who were God's instruments: "Omnis homo pro domo sua." Cicero's musical friend thought his own soul music. Spiritists find souls everywhere. Indeed, if we are to believe one of them, "even the gods of the pagans" were merely the spirits of men *who* once inhabited physical bodies; "so that when we speak of Apollo, when we speak of Zeus, when we speak of Jehovah, we are speaking of men who once inhabited physical bodies." [16]

If we turn now from the Bible to Christ, we shall find even less that is to our taste. It is laid down as a first principle that the Christian conception of Jesus is all wrong. His character and work have been obscured by useless theological speculation. Qualities have been attributed to Him which He never knew or claimed. This estimate, which sounds like a paragraph from the book of a German rationalist, is certainly destructive enough. But in this case, Spiritists do not rest content with destructive criticism; they reconstruct the character

[16] *The Living World.*

of Jesus according to their ideals. The result is interesting. Christ was a good man, yes, a great and holy man with a message for His time; and, though He taught absolutely nothing new,[17] His place is among the greatest religious seers of the world. He may be ranked with Zoroaster, Moses, and Buddha—all of them interpreters of truth to the ages in which they lived.[18] His was an heroic figure; that of a medium of exalted powers and intelligence who had learned the secrets of nature and could make matter obey His will. But great as was His power, it must not be considered unique, for He did nothing that any medium of similar attainments cannot hope to accomplish by dint of patient effort. But more of this later on.

We shall now turn to the consideration of the Spiritists' opinion concerning religion. Their attitude toward it is most revolutionary. There is hardly a Christian doctrine or practice that is not attacked by them with great violence. As a prelude to the treatment of this topic we shall cite some items from the *Progressive Thinker* for 27 October, 1906. We read: "When all the streams of superstition run dry, religion will be found dead between their withered banks, (Truth Seeker)." Again: "In wonder all philosophy [say religion] began, in wonder it ends and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration. (Coleridge)." The following are some of the advertisements of books: "Religious and Theological Works of Thomas Paine; contains his celebrated 'Age of Reason' and a number of letters and discourses on religion and theological subjects." "Prayer; Its Uselessness and Unscientific Assumption." "How the Bible was Invented—The attention of preachers and theological students and all church members should be called to the wonderful story of the invention of the Holy Bible which this lecture tells." "Jesus Christ, a Myth.—This book examines the evidence for the historical existence of Jesus and finds it quite

[17] *The Living World.*

[18] *Presentation of Spiritualism.*

insufficient to prove that such a man as Jesus ever lived. It is a most important contribution to modern thought."—"Six Historic Americans. Page after page of the most radical free thought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which shows that these men were as pronounced in their rejection of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity, he [the author] has collected the testimony of more than a hundred witnesses;" "The Infidelity of Ecclesiasticism; A menace to American civilization. The entire hierarchy of ecclesiasticism arraigned as infidels for subverting the scientific demonstrations of universities and colleges, by substituting the immoral phantom of the Mosaic hypothesis." All this should logically lead Spiritists to the conclusion that religion is a monstrous evil which should be banished from the face of the earth. But they have a rare knack of accepting premises and rejecting conclusions. And so they unhesitatingly cherish one religion, spiritism, at the risk of having an official newspaper consider it the detritus of superstition, the offspring of ignorance. And of course, as is to be expected, theirs is the most perfect religion that the world has ever known. "This new religion of spiritualism," says Dr. Fuller, "has gathered up the fragments that have been scattered by the wayside and, connecting them together, presents to us a finer conception, a broader idea of the truth than any one age of the world ever possessed, simply because it has gathered these fragments from each and all. It has selected out from all inspirations the most uplifting thoughts; and the inspiration of the present hour stands in advance of the inspirations of the past only because man has advanced physically, intellectually, and morally; and as he advances physically, intellectually, and morally, he must likewise advance spiritually and reach out to higher and ever higher attitudes of inspiration." [19]

There has been therefore an inevitable religious evolution culminating in Spiritism that has a sublime mission of perfect-

[19] *The Living World.*

ing advanced souls which "have freed themselves from the shackles of creeds."[20] On one point Spiritists dwell first, last, and forever, to wit, the absurdity of creeds. Their religion is the emancipator from the "serfdom of creeds," cursed things that act as a great prison-house which shuts out the light of heaven from millions of incarcerated human souls and thus retards the progress of all humanity.[21] And the writer from whom we have just quoted, warns his clientele against the danger of dogma in these emphatic words: "If we ever allow spiritualism to crystallize into an unchangeable creed or to become too respectable, it will damn all humanity."

Utterly unconscious that these forcible denunciations of creed are in themselves dogmas, Spiritists single out for similar attacks many special practices and articles of faith. Thus, for example, the observance of Sunday is denounced as a priestly project inaugurated in order that the clergy might have an opportunity to exploit their creeds.[22]

The Christian doctrine of the atonement is not only false; it is pagan in conception. There was no need of any propitiation, much less of a bloody vicarious sacrifice, for sin. Christ, it is true, was our Saviour, but only "in the same though in a higher sense that all regenerators of men have been saviours and yielded up their bodily existence in devotion to an overmastering idea." His death therefore was quite unnecessary and no part of God's plan.

Original sin is done away with in the same easy way. It is declared that man did not fall from a state of grace. He was never there to fall. On the contrary, he began low down in the spiritual scale and evolved or unfolded himself to higher planes by long laborious efforts.

Though Spiritists frequently use the word sin, they attach to it a meaning entirely different from that to which we are

[20] This idea is contained in many of the revelations given by spirits to their friends. The "spirits" which communicated with Stainton-Moses insisted on it.

[21] *The Living World.*

[22] *Progressive Thinker*, 27 October, 1906.

accustomed. This we can easily perceive from Mr. Tuttle's definition of its contradictory, virtue. "Righteousness," he says, "is the compliance with the laws and conditions of the *material* world in the direction of the furtherance of spiritual perfection."[23] Now to a Spiritist, spiritual perfection is synonymous with the refinement of the material particles of which they say the soul is composed. Whence it follows that sin is the violation of the laws and conditions of the material world to the detriment of spiritual perfection, that is, to the detriment of the refinement of the material particles of the soul. In other words sin is an act with a material effect upon a material soul. Whether in their estimation evil is entirely of the body or not, is hard to decide. George Pelham, a spirit intelligence, asserts that it is. In one of his materializations he said to Professor Newbold: "It is only the body that sins, not the soul." At first sight Spirit John Pierpont seems to contradict this by saying that "it is folly to say that all sin belongs to the flesh, for scientific researchers know that when the body ceases to breathe, when the various organs cease to express their function, no sin can be committed by the prostrate form. Scientific men may declare that the sin has been committed and is done, that there is no further activity for that which was once consciousness expressed through the mortal frame, but they will also declare that it was the developed or undeveloped *mind* that *forced* the individual to commit the sin, whatever it may have been, and that when thought ceased to vibrate through the mortal frame no sin could be performed."[24] Despite this obscure protest, which appears to place all sin in the intellect, this spirit's conception of moral evil is no less materialistic than that which obtains among the great majority of Spiritists. He expresses himself differently, but in the final analysis he reaches the same conclusion. With him righteousness and unrighteousness, both in this life and the next, depend on material vibrations. He says "that

[23] *What is Spiritualism?*

[24] "Obsession. An Address by Spirit John Pierpont, through the Mediumship of Mrs. Mary Longley."

the various rates of vibration of human beings on earth determine quite largely their spiritual condition, and on the other side the spiritual states of unfoldment may perhaps have much to do with the ratio of vibration; therefore, an individual who is ignorant, coarse, and brutish in instincts . . . usually vibrates in ratio and harmony with the physical forms of earth." [25] Sometimes these vibrations become so violent that they emanate from the sinners and then " other human beings may be obsessed, saturated, controlled by these very forces and influences, all of which are being thrown off by human beings who dwell in warfare and strife, who seek to satisfy carnal appetites, who frequent dive, brothel, and saloon, where the brawl is frequently going on, where the emanations, the vibrations, and all the conditions of a subtle character are floating forth through house and street and land and alley to fill the atmosphere with foulness that cannot be described." [26]

Sin in the next world seems to be a matter of necessity. We are told " that if we realize that the individual may be so enmeshed in the network of its own creation of physical elements and forces, made up from the activities of human passions, carnal desires, and selfish purposes, that he cannot become free from it and is entangled close to earth, vibrated, swayed, and tormented by the very forces of which he is a part and in which he is engulfed, we can easily believe that if opportunity and conditions are presented to such an entity, he may easily do that which we know to be wrong or commit that which is called crime." [27]

In such a creed as this, there is no room for rewards or punishments meted out by one in authority over the soul. Repentance it admits, but only such a sorrow as a person might feel over lost opportunities of improving self. Death, judgment, heaven, and hell, in the Christian sense are anathematized. Death is not a punishment for the primal sin. It is a natural and inevitable step forward in the ceaseless progress which man is making toward some far-off divine something or somebody. There will come a moment when each man

[25] *Ibid.*, p. 10. [26] *Ibid.*, p. 8. [27] *Ibid.*, p. 6.

will slough off his body and thus untrammeled continue his onward, upward journey in obedience to a law of his nature. There will be no judgment, save that which each soul executes in itself; and no fixed state of happiness or misery, for such is impossible.[28] All is endless evolution, with now and then, as it would appear, some retrogression by a particularly vicious soul. For good souls this progress, though natural, is difficult enough, but for wicked souls it is the sorest kind of a trial. For it must be understood that our souls carry both their virtues and their base passions [29] into the next world. As a consequence the good spirit immediately takes its place on a high plane and moves on cycle after cycle in endless progression; while the bad spirit, on the other hand, begins its struggling excarnate existence low down near the earth and carries within itself its own hell. The soul of the drunkard is parched by tormenting thirst, and that of the libertine burns with a devouring lust. These afflicted spirits hover near dens of vice [30] and at the first opportunity obsess [31] people in order to be able to satisfy their own passions.[32] What happens after this is perhaps best described in the words of Spirit John Pierpont. "The obsessing spirit, having performed its purpose, has also gained an experience, has been brought under the direction of higher laws [33] and set to work to generate a

[28] *Presentation of Spiritualism*, p. 3.

[29] This is the general opinion among Spiritists. Stainton-Moses, as a medium, taught that "the material passions" "accompany" the soul after death. As a spirit, he retracted this, claiming that in life he had been deceived by the spirits. "Imperator"—and in fact most Spiritists of note—teach that the soul is actually possessed of lower passions, *i. e.*, lust, etc., in the next life.

[30] Stainton-Moses, quoted by Raupert.

[31] Spiritists recognize two kinds of obsession: one is had when an evil spirit enters the "aura" (*i. e.*, the environment made up of emanations from sinners); the other is had when the spirit really enters into a person. See "Obsession" by Spirit John Pierpont.

[32] *Ibid.*

[33] It would be interesting to know whether the spirit really means that indulgence of brutal passions brings the soul under the direction of higher laws and arouses pure thought and desire in the heart.

better and more spiritual, a more refined and ethereal magnetic "aura" that shall go to benefit him spiritually, mentally and morally. As his vibrations are set to work along higher lines and through the arousing of pure thought and desire in his heart, there will be an elimination of the coarser, more crude elements of his spirit-body, and an absorption of more refined and ethereal forces and atoms which will enable him to loosen his hold upon the moral plane and to gradually rise to higher states and purer localities." [34] Comment is surely uncalled-for here; and this topic can now give way to another, —the spiritist's idea of the nature of miracles.

Professor Wallace puts their doctrine in a nutshell when he says that "spiritualism affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms 'supernatural' and 'miracle' by an extension of the sphere of law and realm of nature." [35] There is the whole thing in a few words. There are no miracles. But it may be interesting to investigate the reasons for such a judgment. They may be had from the pen of Thomas Gales Forster who writes:

> Spiritualism declares that a miracle, in the theological sense, is scientifically, philosophically, and morally impossible; and that if it were possible that a miracle could take place in that sense, it would not only destroy the divinity of the Bible, but it would destroy divinity itself—and why? Thus: No one will deny that God is infinite in His attributes, and that natural law is the effect of the perfection and divinity of those attributes, and that, consequently, all things have been arranged upon the wisest and best plan for the wisest and best purpose. Any deviation, therefore, from this plan must be a detraction, because there can be no change in what is perfect, except for the worse. To base a system of religion, as is done in the orthodox world, upon the performance of miracles, with the theological interpretation of the word, is to base that system upon the inharmony of the divine attributes: and in doing so, you necessarily deprive Deity of that which alone makes Him infinite.
>
> The spiritual school, therefore, is entirely justified in declaring that a miracle, so interpreted, is utterly impossible. The legitimate corollary, therefore, is, that all the various phenomena of the past, as recorded in the Old and New Testaments, together with the analogous manifestations of the present day, were and are in accordance with the harmonious action of natural law; and that none of the powers that were exercised

[34] "Obsession."

[35] *Miracles and Modern Spiritualism*, p. 221.

in the past through any of the prophets, patriarchs or seers, through *Jesus or His Apostles, were drawn from without the domain of Nature.*[36]

We wonder if the writer ever gave thought to the fact that He who in eternity could decree to establish a law could also in eternity decree to suspend its execution at a fixed time, for a good reason? Certainly such an act would argue no change either in the law or in the lawgiver. But it is much to be feared that the difficulties of Spiritists are not precisely intellectual. They must be sought for in places other than the intellect. These men seem to have a blind, overmastering prejudice against the doctrines that the Christian Church holds dear. Indeed one of them in his estimate of men who have been active one way or other in shaping belief, has words of praise for those only who have revolted against doctrine and authority. Luther, Wesley, Channing, Parker, and Emerson are his heroes. He exalts some who have assailed even God Himself. Here are his words: "Another class of individuals is now presented to us, who have labored outside of the church, who predicted this glorious day of freedom we all enjoy. Those brave men who have contributed so much toward laying the foundations of the broad church of the future must not be forgotten. Let us not forget at this hour, to honor and respect the name of . . . Voltaire . . . and Paine."[37] Another significant fact in this relation is had from the report of the president of the National Association of Spiritists, for the year ending 15 October, 1906. He relates that by a unanimous vote of the delegates to the convention of 1905, he was instructed to negotiate for affiliation with liberal religious bodies in America, including the Secular Union and Free Thought Federation. He met with success and received most helpful suggestions from the president of the American Secular Union and Free Thought Federation. This gentleman and "nearly all the progressive minds connected with his organization looked with favor upon the proposition."

[36] *What is Spiritualism?* Thomas Gales Forster.

[37] *The Living World.* Volney, Spinoza, and Bruno are also found in this list.

Likewise did the "Universalists, Unitarians, Swedenborgians, Metaphysicians, New Thoughtists, Universal Religionists, and other progressive people."

It is time now to say a few words on two other important vagaries of Spiritism. We have already spoken of immortality in connexion with sanction for sin. And perhaps it would be well to consider immediately the teaching concerning the origin and nature of the soul. We cannot do this better than by allowing Spiritists to explain themselves. "Every human body," says Dr. Babbitt,[38] "is dual in nature, consisting of the ordinary coarse material form and a similar interior form, which is also material,[39] but so refined as to elude the outer vision. This interior body is sometimes called the spiritual body or the psychic body, or the astral body. Scores of cases can be cited in which persons in the psychic body have been able to look down upon their coarser form and move about in all directions, with only a magnetic cord connecting the two. The greatest power inheres in fineness and the psychic body, when unimpeded, is far swifter, clearer in intellect, and more potent in action, than the outer body. This body combined with a portion of Infinite Spirit[40] constitutes what in this life is termed the *soul*, or when its cord is sundered, it becomes a *spirit* and goes forth into a more ethereal life." Our soul therefore is matter joined to a portion of Infinite Spirit. But what now of its origin? This is a

[38] *Encyclopedia Americana*, "Spiritualism," by E. D. Babbitt.

[39] In this Spiritists but adopt the Epicurean doctrine so carefully elaborated by Lucretius in *De Rerum Natura*.

[40] Just here we have a modification of an error of the Priscillianists, who taught that the soul is either a part of God or the substance of God. In fact, Spiritism is a "farrago" of cast-off errors, to which nearly every heresy has contributed its quota. Not even all the physical manifestations in which Spiritists take so much pride are new. St. Thomas, in his *Summa Contra Gentes*, Lib. III, cap. civ, mentions some of them in connexion with "magic." It will not be out of place to remark that St. Thomas (cap. cvi) also mentions in connexion with magic and magicians those very vices which Mr. Raupert tells us are widespread amongst Spiritists. A comparative study of "Black Art" and Spiritism might bring interesting results.

vexed question among Spiritists. Some assert that it is evolved out of the body, by the body. Thus Hudson Tuttle[41] says: "The spirit is evolved by and out of a physical body,[42] having corresponding form and development." This too is the idea we gather from Spirit Pierpont. He states that "atoms and auras" go forth from the "ego" to form the spirit body. If a man vibrates in harmony with the force of the spirit world, he will have a fine ethereal soul; if not, he will generate a crass, gross soul of coarse material that will have great difficulty in rising above "the earth plane" after death. However, despite this, some Spiritists seem to lean to a doctrine of transmigration that postulates the eternal existence of the soul. In the *Progressive Thinker* already referred to there is a cautious non-committal article on the subject, in which the writer says that "such a belief has been" one of the most important phases in the religions of the world . . . there was scarcely a nation, savage or civilized, of which we have any account, where a belief in transmigration did not prevail. The Egyptians held to this belief. The Brahmins accepted it, as did the Buddhists. The Jews seem to have accepted the transmigration theory. They believed the soul of Adam reappeared in David, and would again animate their expected Messiah; that the soul of Japhet would reanimate Simeon, and that the soul of Terah entered Job. The early Christians seem to have been transmigrationists.[43] The Manicheans, an early Christian sect, openly taught it, as did Origen. Jerome said it was a secret faith which was only taught to a select few. "The spirit of God descending like a dove and lighting on Jesus," at the time of his alleged baptism by John the Baptist, betrays this transformation belief of him who wrote (Matt. 3: 16). This, though highly interesting as a historical and exegetical curiosity, is too indefinite for safe conclusions.

[41] *What is Spiritualism?* Hudson Tuttle.

[42] We wonder if this may not be another form of the worn-out hypothesis of the Traducianists.

[43] Apropos of this, it might be remarked that in some points there is a striking resemblance between Theosophy and Spiritism. Sometimes even the expressions used by writers of the two different "schools" are identical.

It occurs to us at this juncture that a word about the material nature of the Spiritist's heaven might be fittingly introduced here. Where do they place excarnate souls: spirits, some of which are so gross "that it follows from the law of specific gravitation and of attraction," says Spirit Pierpont, "that they must remain in contact with the world of which they are a part?" Such a question would prove a "crux" to an ordinary person: not so, however, to the Spiritists. At least they have a hypothesis which has been put on paper and sent broadcast by the National Association in order "to supply the demand for scientific arguments." We will transcribe enough of the pamphlet to give a just appreciation of the author's original ideas. It runs as follows:

We often hear people say that there is no such thing as time and space in the spirit world. Now, it seems to me that when a person utters that statement he or she fails to comprehend the stupendous question involved; fails to comprehend the momentousness of that statement. Let us examine that point logically. "No time nor space in the spirit world." What is time? What is space? Time is distance between events. Time of itself is nothing, but it is a measure of distance between events. What is space? Space of itself is nothing, but it is a measure of distance between objects. Now, if there are any objects in the spirit world, if there are any events taking place there, there must be both space and time. (*Applause.*) Get away from that logic if you can; I can't. (*Applause.*) If there is no time and no space in the spirit world, then there is nothing, there are no events and no objects, and you can't get away from the logic to save you. Therefore, I say that the spirit world is a real world, a natural world, far more substantial than this world; that it has both time and space, and also that it has location. . . .

Now, I am going to offer what some of you may think is a rather novel theory. But first, let me say, there is no such thing in the universe as empty space. Matter in some form fills all space. There was a time when it was supposed that outside of the atmosphere of the earth and the other planets there existed an absolute vacuum. Now it is conceded by all scientists that a very attenuated and sublimated form of matter or substance fills all space between the heavenly bodies. For want of a more specific term, it has been designated as "ether." . . .

I am going to tell you that it is spirit substance. . . . Now, can anybody believe for a moment that that matter, filling all space with its sublimated essence, is lifeless? that it is unoccupied? that it is a mere barren waste unoccupied by intelligence? unoccupied by living, intelligent beings? Why, it would be folly to so conclude.

Andrew Jackson Davis, the grandest seer of the nineteenth century, and

many other clairvoyants, have seen and described to us the wonderful scenes over there. Mountains, valleys, rivers, lakes, forests, and plains, as real and as tangible to the spirit senses as earthly things are to the mortal senses. Is there any good reason why that should not be true? Shall we doubt that the active forces operating upon that abundant refined matter may develop scenes of beauty far eclipsing anything known on earth? Cascades and fountains, whose silvery spray would dim the brightest diamond; forests and plains, trees and shrubs, fruits and flowers, fairer even than the poet's dream. Indeed, a veritable fairyland which, by virtue of its greater diversity, is so much grander, lovelier, and more enjoyable, than this.

Now, a drop of water is a very small thing to us, but it may contain a world of life all unknown until the microscope reveals it. What myriads of forms of life are all about us to-day which the most powerful glass cannot discover? And so with this celestial ether, the realms of space. Our dim vision cannot discover life there, it cannot be cognized by our physical senses, yet our failure to do so does not prove that it does not exist there. And right here science, materialistic science, comes in to support our assertions—comes right in here to support our statements—by declaring that this ether of space which seems to us so attenuated is really more solid and substantial than any known form of matter on this earth. . . .

Can anybody accept that and then deny our proposition that all space is full of life and filled with intelligent beings? Why, to deny one and accept the other is simply to strain at a gnat and swallow a camel. . . .

If there is another world, another sphere of existence, where is it located if not in the boundless realm of space? . . . And that is where it is. Out in that mighty expanse; that wondrous realm stretching from star to star and sun to sun; that mighty expanse into which the escaping forces of the material worlds have gone, developing and revealing scenes of beauty far eclipsing even a poet's dream. Indeed, a veritable fairyland which, as I said before, by virtue of its vast differentiation, is so much grander and more beautiful than this. A land of perpetual sunshine, a land where the emancipated spirit will wander with its chosen companions, reveling in joys of which we have not the remotest conception in this life.[44]

Such then is the Spiritists' heaven, a material place for a material soul. And thus we see illustrated once again, not only by this particular description, but by all the doctrines of Spiritism, the cynical aphorism of Prince Metternich, that most "isms" go by contraries. Surely Spiritism does; for it

[44] *The Spirit World:* Prof. W. F. Peck, pastor First Church of Spiritual Unity of St. Louis. Not long since a prominent minister embodied whole sections of this speech in a lecture, which was thought worthy of distribution by the National Association of Spiritists.

is a crude materialism that sets up a God who is no God, a Redeemer who is no Redeemer, a soul which is no soul, virtue which is no virtue, sin which is no sin, repentance which is no repentance, immortality which is no immortality, and a heaven which is no heaven. It presents one of the saddest chapters in the history of modern religious thought, and on reading it, one cannot but recall the solemn words of the beloved Cardinal Newman to the effect that "Man teaches himself or is taught by his neighbor, falsehoods, if he is not taught from above; he makes to himself idols, if he knows not of the eternal God and His saints." [45]

RICHARD H. TIERNEY, S. J.

Woodstock College, Md.

THE INDEX OF FORBIDDEN BOOKS.[1]

THE question of the obligatory force of the Index has been peculiarly trying to conscientious priests, as it raises practical doubts and scruples, not only in the confessional, but also with regard to the direction of schools, societies, and literary circles, which require guidance in the choice of their reading and in their patronage of popular libraries. As a rule it is difficult to get a copy of the Index, for it is printed officially only by the S. Congregation, and not found in the ordinary book markets. That is probably an advantage, inasmuch as it prevents restless hunters for scruples (in themselves or in others) from making trouble where there need be none. But then, even when one has a copy of the official Index, and knows what books are proscribed, the further and more acute question arises: What is one to do in the matter of expurgating his library; or what to suggest in answer to a friend's queries, if he has a library; or, how far to admonish the enterprising Catholic booksellers whom one happens to

[45] Saintliness the Standard of Christian Principle.

[1] *A Commentary on the Present Index Legislation.* By the Rev. Timothy Hurley, D. D. With a Preface by the Most Rev. Dr. Clancy, Bishop of Elphin. Dublin, Belfast and Cork: Brown and Nolan. 1907. Pp. 252.

know and who may claim to be honest enough; or what to do with the Christmas presents that come in the shape of forbidden books from well-meaning department-store patrons who show their benevolence by sending brightly-bound volumes sold at a bargain during the season—a beautiful fit for the new book-case, but too heterodox to square with one's sense of duty to and reverence for what is contained in the Preface to the Index?

It will be helpful to the general reader if we make a recent book on this subject by Dr. Hurley the text of our further remarks, for he answers a good many of the above doubts, and does so in a way that is likely to bring peace of mind to the over-anxious inquirer, without forcing him into the position of seeming to be inconsistent. His interpretation of the Rules of the Index follows the principle that, where any rule admits of a twofold meaning, the more lenient one is always to be accepted as being more in accordance with the wish of the legislator.

The Universal Binding Force of the Index.

There can be no doubt about the fact that the Index has universal binding force in the sense that it does not admit of any territorial distinction or exception. The books censured by the Index Congregation are injurious to sound Christian faith and good morals. That stamps them as forbidden everywhere, although there may be distinctions in regard to the degree of harm they do in different circumstances. Arsenic is poison all the world over, and destroys animal life, albeit there are people who can take it, under abnormal conditions, without its appearing to hurt them. Yet despite the practice of Tyrolese mountaineers and vain women, doctors will not let one be fed with the drug; and unless one has eczema or lepra or some such acute ailment, they will forbid its use, and the Department of the Public Health will not allow it to be sold unauthorized, and will make physicians responsible for its being given to minors. In other words, the Church acts with the same consistency with which the government puts poisons and noxious ingredients generally on the index of forbidden

foods. For it is the office of the Church to protect her subjects against the influences that injure the soul.

But while the prescriptions of the Index are universal in their application, they are disciplinary and not doctrinal in their nature. That is to say, they are to be applied with a certain discretion (which cannot be extended to matters of doctrine), so as not to do injury where they are meant to do good. Men are not intended to be governed by printed forms of law, though they may be taught by such. They are directed in practice by the intelligence that makes use of the law to maintain good conduct. As in civil government we have not only constitutions and laws to regulate public life, but also judges and executive officers with whom it lies to adapt the law to proper use according to time, place, persons, and circumstances; so in the Church. The bishop in his diocese, the pastor in his parish, the guide of conscience in the tribunal of penance, each is supposed to observe and follow the written law, but with such discretion and prudence as will conserve the vital powers of moral and spiritual life in the community, no less than in the individual.

This point of view suggests to the thoughtful superior often a degree of tolerance or silence, where the imprudent zeal of a junior would bawl forth the letter of a written law, and violate the fundamental precept of conservative charity, the first characteristics of which are, according to St. Paul, that it is benignant, patient. There are a thousand books forbidden by the rules of the Index for every one that is nominally mentioned in its specific list; and it is the spirit of the Index to protest against every bad book, whether named or not, that can harm the minds and hearts of the faithful.

On the whole it may be said that the list of books forbidden by the S. Congregation of the Index offers merely landmarks and indications and warnings when it censures particular volumes that are brought to or call for its special notice. Herein the Church acts like a parent who punishes the child when its fault is notable and known, and who seeks thereby to prevent any similar future wrong act, whether it

become known or not. Hence the Index list is not to be used as a sort of whip to lash a reading public into close quarters, lest it expose itself to the cold blasts that are sure to benumb its intellectual and moral life, but rather as a thermometer which we consult, in order to counsel the use of proper garments to meet the chilling influence, and yet to remain unhurt by it. In a nation of illiterates the Index is directly meant to guide the class of exceptional students; in a land where everybody reads and where the noxious and forbidden literature meets one at every turn in daily life, we must do what we can to avoid and counteract its influence on us and our people, especially when it is not within our power or right to banish or destroy the proscribed books. Probably the easiest and the most practical way to carry out the understood intention of the Holy See, inasmuch as it avails itself of the services of the Index, would be to preach sound Catholic doctrine on the duties we owe to keep our minds rightly informed and our hearts free from the contamination of bad literature in general; to see that we have good teachers for our children, by being interested in our schools, and well-prepared to catechize the young; finally, to provide good literature, which our people, especially the growing generation, could peruse without being allowed to forget that there are natural virtues which are no less necessary than confession and which one often learns from books that are not professedly Catholic or religious.

Study of the Index.

Keeping in mind the fact that the Index, although penal in some of its phases, has for its main purpose to supply us with a barometer, as it were, of Catholic orthodoxy, and hence is not to be perpetually invoked as printed evidence that people are excommunicated, priests will find the study of its contents of great value as an educational medium for themselves. Dr. Hurley, who serves as a good guide, writes not hastily; on the contrary, if anything, he is occasionally overcautious lest he offend against preconceived notions about the

force of the Index rules. He has also taken account of the literature of the subject published in recent years, though he chiefly adheres to Pennacchi, wherever the interpretation of P. Esser, O.P., writer of the Introduction to and editor of the Index of 1897, is not itself sufficiently decisive. Of Mr. George Haven Putnam's two volumes, the only other work on the subject written in English, Dr. Hurley could hardly have made any use, since, though not controversial, Mr. Putnam's judgments of the motives of Catholic legislation are rather adverse to the Church, as we pointed out in our review of the book some time ago. Two important books of recent date our author might have consulted to advantage. They are the Jesuit Father P. Hilger's, and the Abbé Lucien Choupin's volumes, to which we refer in another article of this number. The two authors would have furnished Dr. Hurley with additional data and illustrations, although their opinions could not have had any appreciable influence on his method of exposition, or altered the temperate expression of his views.

Dr. Hurley's *Commentary* is prefaced by a sympathetic foreword from his Ordinary, Bishop Clancy of Elphin, who points out the advantages of such a work for English-speaking priests. The order of topics in the volume is suggested by the text of the Legislation itself. We have first the Bull *Officiorum ac Munerum* of Leo XIII, then the *Decreta Generalia de Prohibitione et Censura Librorum*; finally, the Constitution of Benedict XIV (1753) which the new Index legislation has in a measure incorporated in its code. In a succinct historical introduction, the author makes us familiar with the gradual development of the Index from the early days of organized Church administration down to the time of the Council of Trent. Dr. Hurley traces the origin of the Congregation of the Index, as a distinct branch of disciplinary administration, to the growing facilities for diffusing literature among the masses who could not discriminate between wholesome and unwholesome reading. We learn the methods of organization and the manner of procedure of the S. Congregation before it places a work on the Index, and we are told what has

brought about the recent changes in that method. It is both interesting and instructive to find with what care the S. Congregation takes up the examination of works which are suspected of errors, especially when there is question of the author's personal orthodoxy.[2] In conclusion, the author states the general canons upon which his interpretation is based, and then takes up in regular order each rule of the Index, and explains it.

The Books Condemned.

In forming a judgment upon the merits of the Index institution Catholics have no difficulty. They readily recognize the justice and wisdom of the Church's action in condemning the writings of apostates, heretics, and schismatics. In the same category may be classed certain books by non-Catholics which, treating *ex professo* of religious subjects, may not be distinctly hostile to the Church of Christ, nevertheless contain false views of God's teaching, either in regard to faith (revelation) or the moral law. Such books are calculated to corrupt minds that are too immature to form an independent judgment; and, whatever may have been the intention of their writers, the Church, as the guardian of her children, is bound to warn these against such contamination.

Popular Religious Books by Non-Catholics.

There is, however, a large and growing number of books which treat of religious subjects and which are written by non-Catholics who admire the stoic moral philosophy of men like Plato or Mark Aurelius, because their doctrine makes for the

[2] Dr. Hurley, referring to this point, uses the phrase "special care, however, is taken lest any injustice be done a Catholic author" (p. 39), which leaves the false impression that less care is used in condemning non-Catholic authors. What is meant is that, whilst great care is taken in every case, doubts about the orthodoxy of a writer, since they are specifically odious, are not readily admitted in the mind of the judges, but an erroneous expression implying a heterodox view is ordinarily construed as a slip which may be corrected. "Donec corrigatur," accordingly suggests that, while the book is in error, the author is not condemned until he shows himself to be contumacious by insisting on his statements and refusing to correct them.

cultivation of the natural virtues of truthfulness, kindness, purity, thrift, and justice. Is a Catholic guilty of violating the rules of the Index, if he reads such books? Our author would answer in the negative, because, although these books may do a certain amount of harm, they are not comprised under the terms of the law which refers to books treating *ex professo* of religion. Works that come under this express censure would have to be of a more or less distinctly doctrinal character. They are of this character, without doubt, when their writer states clearly his tenets, confirms them by reasons and arguments, and endeavors to answer or explain away the contrary teaching. It is in the specious reasoning of an author who teaches false doctrine that the danger of corrupting the minds of those who are not prepared by sufficient knowledge to discern the error and answer it, lies for the young and uneducated. Accordingly works which deal with religious topics, although such works contain false views, but mentioned *obiter,* and without any show of making an argument in their favor, do not come under the censure, unless, indeed, they have been condemned separately by special decree, either because they contained some particularly dangerous doctrine, or because certain conditions of time, place, or personality happen to connect the book with some popular movement, which makes it a danger to the faithful.

Editions of the Bible.

An important feature of the Index legislation is that which concerns the reading of unauthorized editions and translations of Sacred Scripture. There is an instinctive feeling among Catholics against the use of the so-called Protestant Bible, even though we should admit that the modern editions issued by the Bible Societies do good to those who attend to the spiritual lessons contained therein, since the Christian reader who seeks edification and instruction need not advert to the scattered differences and omissions to which the catechist and the controversialist justly attach a doctrinal importance. But the Index rules forbid the indiscriminate use among Catholics of Protestant editions, even of what is called the original text,

of the Bible. Persons devoted to the study of theology or of Sacred Scripture, either in colleges or privately, are exempted from this rule; but an interpretation of the S. Congregation (21 June, 1898) makes it clear that this exemption is not to be extended to diocesan seminaries. There only Catholic editions of the Hebrew and Greek texts should be used as the regular books in class.

The restriction, though it may at first sight seem strange, has a good reason behind it. Why should we in the seminaries, who make a continual professional study of the original tongues, not possess and use a text which is perfectly reliable, without having to resort to editions by non-Catholics, unless it be for the purpose of critical comparison? The rule actually tends to foster the publication of original texts under Catholic patronage.

The Index rules prohibit especially and expressly the use of translations of the Bible which have not the ecclesiastical authorization, whether they are published by Catholics or by Protestants. An edition, even without notes, approved by the Holy See, may be read by all. Editions which have the approval of the bishop must be provided with annotations taken from the Christian Fathers and from other authorized interpreters. The purpose of this regulation is self-evident since defective translations of the Bible in the hands of the Catholic people might easily lead to misinterpretation of the inspired doctrine. But they are not forbidden to those who make a special study of the Sacred Scriptures, whether in class or privately. It may be noted, too, that the casual possession or reading of such Bibles as bear a Protestant imprint, or of any other book included in the general scope of the Index prohibition, cannot always be said to constitute a violation of the disciplinary law of the Church. The obligation imposed thereby is a moral obligation which may not be ignored, either in public acts of ecclesiastical jurisdiction covering the subject, or as a general principle in the direction of souls; but which must not be forced into absurd extremes of intolerance. The question might arise as to how far the

last-mentioned rule applies to books that contain merely selections from the Bible, or paraphrases, Bible histories, and commentaries in which a large proportion of the translated text is reprinted. In the opinion of Dr. Hurley this class of works is not included in the restriction, since it does not come under the designation of editions, but rather under that of treatises on the Bible.

The Classics.

In respect of the reading of the Classics which treat of delicate subjects, the reading of which tends to corrupt the mind and heart, yet which have a certain merit of elegance of diction and are recommended as models of rhetorical expression, the S. Congregation wishes them to be kept out of the hands of the young, who are to use, if any, only expurgated editions. Teachers of classics have, of course, in this connexion such freedom as their office appears to demand. Some interpreters include under this prohibition certain Greek and Latin classics which are commonly studied in colleges. Pennacchi maintains that the requirement of expurgated editions for collegians applies only to those classics which treat *ex professo* of topics that are offensive to modesty and good morals. This distinction between *ex professo* teaching and that which is said merely *obiter,* that is, introduced by way of illustration, as in romances, novels, and poems, might be said to apply in general to the books forbidden by the Index under the head of immoral, irreligious, superstitious, and socialistic literature. When a book is not merely irreligious but anti-religious it partakes more or less of this *ex professo* character, and its indiscriminate reading is therefore prohibited to those who have no excuse for doing so, in the duty or wish to combat the evil. The same principle must guide those who are called upon to denounce to the proper authority noxious books which they know to be injurious to faith and morals.

The Duty of Reporting.

The terms of the Index rules (XXVII) imply that every Catholic has a duty to make known the existence of literary

poison sources which destroy the intellectual and moral life of our brethren. There are, however, degrees in this obligation. On the whole, the obligation rests on the officials and guardians of the faith and of the purity of morals, with whom the Church lodges a special commission and duty of trust, to which they are bound to respond in justice. For the rest, on the part of the faithful it is a duty of charity the exercise of which requires discretion, lest by seeming to serve charity in a minor duty we violate the same virtue in other and more serious respects. The Index rules expressly state that it is the office of the Ordinaries, before all others, to watch over the production and uses of literature in their dioceses and therefore to proscribe in the first place, and to bring to the notice of the Holy See, in the second place, any book that is likely to infect the fold. But there may be others, delegates and censors specially appointed, on whom the duty of denouncing mischievous literature devolves. The beneficial influence of such guardianship must commend itself to any thinking person who has the welfare of souls at heart. It preserves the religion of Christ to the people, just as the prudent watchfulness of a Department of Public Health will preserve the sanitary conditions of the community.

An important phase of the guardianship which the Church exercises over the souls of the faithful, through the administration of the Index Congregation, is the right and duty of local censorship. There are certain books, dealing with distinctive aspects of general Church administration and liturgical service, the censorship of which the Holy See reserves to itself. Such are the transactions and decisions of the S. Congregations in matters that are doctrinal, or disciplinary matters of universal application. There is also a special rule of censorship in favor of authors residing in Rome. For the rest, the bishops are deputed to select suitable persons to act as censors. This censorship in its different applications is a subject that demands separate treatment as involving definite duties and cautions on the part of the clergy, both as writers and as editors.

Analecta.

E S. R. UNIV. INQUISITIONE.

PRORSUS AMOVEANTUR A SEMINARIIS NECNON AB ALIIS STUDIORUM DOMIBUS MODERATORES ET MAGISTRI QUI MODERNISMI ERRORIBUS SUNT INFECTI, ET ALUMNIS PROHIBENTUR PERNICIOSI LIBELLI.

AD REVERENDISSIMOS LOCORUM ORDINARIOS FAMILIARUMQUE RELIGIOSARUM MODERATORES.

Recentissimo Decreto "*Lamentabili sane exitu*" die 3 Iulii c. a. ab hac S. Congregatione S. Romanae et Universalis Inquisitionis, iussu D. N. Pii Papae X, notati atque proscripti sunt praecipui quidam errores qui nostra aetate a scriptoribus, effrenata cogitandi atque scrutandi libertate abreptis, sparguntur, et altioris scientiae fuco et specie propugnantur.

Quum autem errores occulti serpere, et, quod maxime luctuosum est, incautos animos, iuvenum praesertim, occupare soleant, ac semel admissi difficillime radicitus ex animo evellantur, immo, etiam eradicati, plerumque sponte sua repullulent, opportunum visum est Eminentissimis et Reverendissimis Dominis Cardinalibus, in rebus fidei et morum una mecum Inquisitoribus Generalibus, Decreto supra laudato monita quae-

dam adiungere, quibus plenius et efficacius attingatur finis quem S. Sedes in reprobandis erroribus sibi proposuerat, consequendum.

Memores igitur imprimis sint ad quos pertinet, necessarium esse ut sive in Seminariis clericorum saecularium et studiorum domibus Religiosorum, sive in Universitatibus, Lyceis, Gymnasiis aliisve educationis collegiis vel institutis, a iuvenum institutione omnino removeantur moderatores atque magistri qui damnatis erroribus infecti cognoscuntur, vel eorum suspecti merito habentur.

Necessarium pariter erit interdicere, praesertim Seminariorum alumnis ac universim viris ecclesiasticis, ne nomen dent libellis periodicis, quibus neoterici errores sive aperte propugnantur sive latenter insinuantur, neque quidquam in eis publici iuris faciant. A qua regula non deflectant, etsi aliquando gravis ratio aliud suadere videatur, nisi de consensu Ordinarii.

Consultum postremo erit sacram ordinationem differre vel etiam prorsus denegare iis qui, quod Deus avertat, neotericis erroribus imbuti essent, quos non ex animo reprobarent atque reiicerent.

His autem pro zelo, quo erga gregem sibi creditum animantur Ordinarii, illa adiicere non omittant consilia ac remedia quae pro ratione locorum et circumstantiarum opportuna iudicaverint ad zizania penitus ex agro Domini evellenda.

Datum Romae ex Aedibus S. O. die 28 Augusti 1907.

S. Card. VANNUTELLI.

E SACRA CONGREGATIONE INDULGENTIARUM.

INDULGENTIA PLENARIA CONCESSA ECCLESIIS ORD. S. BEN. LUCRANDA EST DIE SECUNDA NOV. ETIAM QUANDO COMMEMORATIO OMNIUM FIDELIUM DEFUNCTORUM AD TERTIAM DIEM TRANSFERRI DEBET.

Hildebrandus de Hemptinne, Abbas Primas O. S. B., huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae sequentia humillime exponit.

Per Rescriptum huius S. Congregationis die 27 Februarii h. a. ecclesiis et publicis oratoriis monachorum et monialium O. S. B. nigri coloris concessa est Indulgentia plenaria toties quoties lucranda a secundis Vesperis diei primae Novembris usque ad occasum solis diei sequentis, in qua Commemoratio Omnium Fidelium Defunctorum pie recolitur.

Nunc quaeritur: Quando Commemoratio Omnium Defunctorum juxta rubricas die tertia Novembris celebranda est, estne Indulgentia, de qua supra, in tali casu lucranda etiam die tertia, vel remanet affixa diei secundae?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, omnibus perpensis, proposito dubio respondendum mandavit:

Negative quoad primam partem; Affirmative quoad secundam.

Datum Romae, e Secretaria eiusdem S. Cong. die 20 Novembris 1907.

S. Card. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

HOLY OFFICE, in order to make sure of accomplishing the purpose the Holy See had in publishing the recent Syllabus of Errors (3 July, 1907), now addresses to all Ordinaries and Superiors of Religious Communities certain admonitions, to wit:

1. They are to suspend from all teaching any professor who is tainted, or deservedly suspected of being tainted, with the condemned errors, in theological seminaries and religious houses of study, or in universities, colleges, or other educational institutions.

2. They are to interdict, especially for seminarians and clerics generally, the support of periodicals which favor the errors above referred to.

3. They are to defer or indeed altogether refuse to advance to Sacred Orders any candidate who is infected with the condemned errors.

S. CONGREGATION OF INDULGENCES announces that the Plenary Indulgence *toties quoties* attached to the visitation of Benedictine churches and chapels on 2 November may likewise be gained on 3 November, when the rubrics require the postponement of the Commemoration of all Souls to the latter date. (See ECCL. REVIEW, July, 1907, pp. 74 and 77.)

THE AUTHORITY AND THE AUTHORSHIP OF SCRIPTURE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his article on "The Authority and the Authorship of Scripture," [1] the Rev. Dr. Campbell does me the honor of pointing to me as a nodding Homer. I hasten to disclaim the honor, for two sufficient reasons: (1) I am not a Homer,

[1] ECCLESIASTICAL REVIEW, February, 1908.

and (2) I do not nod. The Homer in the case is really St. Jerome—a Homer indeed. Let me quote from the work cited by your learned contributor: "In Matt. 14:9, it is related that 'Herod was struck sad,' because the daughter of Herodias said, 'Give me here in a dish the head of John the Baptist.' Commenting on this passage, St. Jerome observes that 'here Herod is said to have been struck sad because the banqueters thought he was. The hypocrite, indeed, and the homicide,' he goes on to say, 'feigned sadness in his countenance, although he was really joyful in his heart.'" This is St. Jerome's view, and I simply cited and used it, without necessarily accepting it as true, by way of illustrating the distinction between the truth of phenomena and the truth of noumena in the Sacred Scriptures. St. Jerome founds his interpretation on those other words of St. Matthew, in the fifth verse of the same chapter: "And [Herod] would have put [the Baptist] to death, but feared the people, because they regarded him as a prophet." As tending to render still more plausible the opinion of the great Scripturist, it may be added that our Lord Himself, who "knew what was in man," refers to the Herod in question as "that fox." It would thus have been quite in keeping with his character to simulate sadness when it suited his purpose.

Again, the words "true law of history" are cited as if they were mine. They are, in fact, St. Jerome's, and I am careful in every instance that I cite them to use quotation-marks. The history of which St. Jerome speaks is such history as we have in the Bible, a history that concerns itself simply with things as they fall under the senses and are attested by witnesses. In his treatment of his subject-matter, the sacred historian is strictly objective. He is a chronicler, a narrator, not an historian in our sense. Your modern historian essays the part of philosopher, and seeks, not always with conspicuous success, to trace events to their causes and probe the inner motives of human action. But I fancy that even the modern writer of history would have been unable to say whether Herod, in the case before us, was really sad, or only sham-

ming. That he appeared sad to those who sat at table with him, is certain. Equally certain is it that the account given in the Gospel came originally from those eye-witnesses. Now, as I say in the work cited by your contributor, "To tell what passes in the secret recesses of the heart is not the part of a historian but the part of a seer, and the Evangelist had no call on him to play the seer where the Holy Ghost, who employed him to write, wanted him to play the historian. 'Man sees those things that appear, but the Lord beholdeth the heart' —I Kings 16:7. Supposing the Lord, who beholdeth the heart, saw that Herod was not really sad at heart though he appeared to be, there was no reason why He should reveal this to men, save in so far as they might gather it themselves from the whole context of the Gospel. There was urgent reason why He should not make the Evangelist represent Herod as being glad on the occasion in question, for there were living, when the Gospel of Matthew appeared, those who had seen Herod sad, and they would be in a position to say with some show of reason what St. Augustine warns us we may never say—*Auctor hujus libri non tenuit veritatem—The author of this book held not to the truth*" (pp. 45-46). I differ with your contributor both as to the faculty and function of the historian. To his "If a man is really sad, the true historian will describe him as sad; if he be only shamming, the true historian will state that he was only shamming," the answer is forestalled in the work which he cites: "The historian had to set things down as he found them, and he had no right, as historian, to assume that the man who looked sad was only shamming . . . The historian is not a searcher of hearts. He does but relate as a man what men see and hear, phenomena, the things that appear outwardly" (pp. 44, 45). Were the sacred historian to set the events of history down otherwise than as they are known to men who "see what appears," his account would be in conflict with that of the secular historian at almost every step.

Father Cornely is very well able to take care of himself. But as he is far removed from the arena, and we are both

of us championing the same cause, I will undertake to point out for him that a man with one eye, or even half an eye, nay, without eyes, and with but one hand, could perceive that the horse is not a biped, whereas a man with his two eyes wide open and all his other senses keenly alert might take the hare for a ruminant, going simply "by what sensibly appeared." Let me quote from a work that is now becoming antiquated: "The fact of rumination, or chewing the cud, is a distinct character [of the clean animal], but not availing without the more obvious signs before named. Thus for example, it has recently been alleged by Bishop Colenzo, that the hare, which is affirmed in Lev. xi. 6, to chew the cud, [but part not the hoof], and is therefore forbidden as unclean, does *not* chew the cud, and has *not* the stomach of a ruminant animal. The latter fact is unquestionable, as relates to our hares; yet, in both the wild and tame state, the hare will bring up from the œsophagus portions of undigested food and masticate them. The poet Cowper asserts the existence of this habit, and his testimony has been confirmed by other independent witnesses. J. D. Michaelis tested the truth of the assertion, and thinks that while there may have been no genuine rumination, the Hebrews included the munching action of the hare under that word. Hence Moses employed the word in its widest scope, as if he had said, 'Notwithstanding this species of rumination, you must not eat the hare, because it divideth not the hoof.' We are not sure, however, that our common hare is meant." [2] Certain it is, at any rate, that the animal [3] spoken of in our

[2] Cassell's Bible Dictionary, art. "Animals."

[3] It would be absurd to suppose that the animal in question did not exhibit the outward and sensible marks of a cud-chewer and therefore pass for such, because, in that case, the practical direction given not only would have been illusory, but would have involved a ludicrous blunder in the eyes of the very people for whom it was meant. The statement that it did chew the cud belongs therefore to that class of statements which contain what I have called "the truth of phenomena." It takes its place with "And God made *two great lights*, . . . and *the stars* also" (Gen. 1: 16), "Thy *father* and I sought Thee sorrowing" (Luke 2: 48),

version of Scripture as the hare was known among the Hebrews as a cud-chewing animal, else it would not be so described in Leviticus, and that it was so known because it presented to the senses the phenomenon of cud-chewing. When, therefore, Moses went by what sensibly appeared, he did so because what sensibly appeared served his purpose, which was simply to give an outward and practical mark of distinction between certain classes of animals, and served his purpose better than a rigorously scientific description would have done. So when he classed among fowls or birds, "the bat" (Ib. v. 19), he went by what sensibly appeared, for the bat is a winged creature, though it ranks as a "chiropterous mammal" in the scientific manuals of our day. Will any one say that it ought to have been so described by the author of Leviticus, or that the description given is an "error" because, though serviceable, it does not conform to the nomenclature and classification of a then undreamt-of science? Let us be reasonable, and not set down as erroneous an ancient people's ways of thought and speech because they are not cast in a modern mould.

The writer's main topic is too difficult and vast to be even touched upon at the tail of a mere note like this. Yet I cannot refrain from saying just a word. To me at least it seems that, in his handling of it, the Divine Authorship of Scripture is whittled away to nothing. It is thrust so far into the background as to be invisible, or at any rate indistinguishable from God's concurrence as First Cause in the natural order with, and His supernatural influence upon, the

"And the sun *stood still*" (Joshua 10:13), and with our own, "The sun sets," as statements that hold true in the world of phenomena as revealed to us by our senses. Were it possible that the horse should *appear to be* a two-legged animal to any creatures having eyes, then with such creatures it would pass for a biped.—Says Canon Driver in his note on the first passage cited above: "The Hebrews had no idea that the stars were in reality, at least in many cases, far vaster and more wonderful than the sun." Probably not; but this does not at all follow from the fact that the sun and moon are spoken of as "great lights" in Genesis. They are so-called relatively to our *eyes*, not to the *stars*.

mind of any pious writer. "To exclude the possibility of doubt as to my contention," are his words, "I will say that I claim for the inspired writers an authorship as true, and real, and full, as that which we attribute to the author of the *Divina Commedia*, or *Sartor Resartus*." The need of a distinction is clamorous. The term "inspired writer" connotes two things: the Spirit of God who inspires, and the man who writes under His inspiration. It is not *as writer*, that is, as the man who wrote, that St. Matthew, for instance, is the author of the First Gospel, but *as inspired*. And as inspired, he was one, one complete principle of operation, with the Spirit who moved and controlled him. Dante was himself sole principal agent in the production of the *Divina Commedia*, and so was Carlyle in the production of *Sartor Resartus*. But in the production of the First Gospel, and in the production of every single Book of Scripture, the Holy Ghost was Principal Agent, and the inspired writer was but His instrument—living, willing, thinking, composing, writing, instrument, but instrument none the less. If this is not the received teaching of the Catholic Church as to the authorship of Holy Scripture, there is no received teaching, and we are still as "children, tossed to and fro and carried about by every wind of doctrine." But if it is the received teaching, I for the life of me cannot see how it is compatible with a human authorship of the inspired writings as true, and real, and full, as that which we attribute to the author of any purely human writing. Does our pride revolt at the thought of having to receive God's message through men who are not always able to deliver it to us in the persuasive words of human eloquence and in elegance of language? Let us bethink us of One who thought it not robbery to be equal to God, yet for us sinners took the form of a servant, and Himself delivered His message, not in the cultured tongue of Greece or of Rome, but in the simple dialect of a pastoral and for the most part an unlettered people.

ALEX. MACDONALD, D. D., V. G.

St. Andrews, Antigonish Co., Nova Scotia.

THE IDEAL AND THE REAL ORGANIST.

The January number of CHURCH MUSIC contains two poems from the gifted editor of that magazine, the Rev. Dr. Hugh T. Henry, who is unwearied in his high-minded and unselfish devotion to sustain the cause of true Church Music in the United States. The verses, apart from their literary merit, though the author disclaims any title in this respect, will be interesting to priests to whom the organist can be either a help or a hindrance in his work of building up and sustaining a true Catholic spirit of faith and worship in his parish.

Father Henry introduces his two *Odes to Organists* by an apologetic reference to a suggestion which appeared in a recent number of the *Musical Times* (London), that someone essay to immortalize in verse the organist as among the best known, and sometimes the best beloved, of the purveyors of music to the community. But we give the Odes only, without the apology.

I. THE IDEAL CHURCH ORGANIST.

A goodly theme I shall essay—
The organist who plays *to pray!*
Who, ere he seek the organ-loft,
Hath worldly recollections doffed;
In whose clear mind and generous heart
No room is found for tawdry art;
Who would upon the altar lay
A gift unsoiled by human clay—
Soft harmonies that but aspire
To echo here the heavenly choir
And build, for earth-borne souls of men,
A stair of song to heaven again.

No vanity in him hath part:
His art is to conceal his art,
Nor let the worshipers below
Surmise how much their prayer doth owe
Of warmth and glow and pious cheer
To the forgotten player here.

And constantly the healing balm
Of holy chant or solemn psalm
Falls on the wounded souls of earth
And quickens them to holier birth.
No mimicry of opera-nights
His deeply reverent heart delights,
Nor will he tempt the yielding keys
To mangle earthly symphonies,
Nor will he mingle with his hymn
Earth-echoes howso faint or dim:
The melodies his heart have stirred
Alone in God's own House are heard.

A Priest of Art, his song is prayer:
So—let us leave him praying there!

From grave to gay—from serious to satiric—my next theme in verse shall be no such *rara avis* as my weak muse has tried to sing. But the satire is meant to be serious, and the gayety cannot disguise the gravity of the fact.

II. The Real Church Organist.

But when you go to church, I fear,
The real organist you'll hear.

His name is legion. First of all,
He tries to make a concert-hall
(Twice every Sunday) of the church
On whose front wall he's paid to perch.
So, when the troubled spirit flies
To church as to a Paradise
Where earth at last for one brief hour
Yields unto heaven its constant power,
Where pilgrims would at Jacob's Well
Rest wearied for a breathing-spell—
'Tis then and there that, from without,
Earth rushes in with clamorous shout
And tries with opera-motifs
To heal an earth-galled spirit's griefs.

The opened portals seemed to say:
"Enter, thou sickened heart, and pray!"
'Twas but a piece of humor rare;
For, from his coign of vantage there,
The organist cries out:
"To-day,
Just step inside and hear me play!"

He doesn't speak; but his intent
Is plain without experiment;
And in his playing you can hear
His monologue, in accents clear:
"Preludes? I've got enough to swamp a
Ship: the Overture to *Zampa*
On ordinary feasts goes well;
On great ones, that from *William Tell.*

"Processionals? Well, if you need a
Strong one, I can give *Aida;*
But you will find it hard to mate a
Huguenots or *Zauberfloete.*
Interludes? Why, bless your eyes,
I nearly always improvise:
I've got a knack that way, you know.
Prepare my themes beforehand? Oh,
I just sit dreaming on my seat
And weave the harmonies with feet
And hands; and if at times a chord
Goes wrong, there's here no pedant-board
Of critics; or if the progression
Would stand condemned in any session
Of boys at the Conservatory,
I let it go. Who'll tell the story?

"Sometimes I drop my melody
To play from notes or memory;
And if the music gets too dry
I break into the *Trauemerei*
Or some such stand-by, or a strain
Or two from that sweet *Once again*
Of Arthur Sullivan's, or get
A theme from Mozart's *Minuet.*

"Thus—be the movement grave or gay—
I'm playing always, I may say.
I never let a moment plod
Silent in the House of God,
For I dislike a Service dull;
And so I fill up every lull
With melodies and harmonies
Devised as quickly as you please."

Thus cries the organist from his perch.
The open portals of the church
Had promised moments all too rare,
Of praise to God and peaceful prayer—
A quiet nook, a garden-spot,
Where earthly things might be forgot
And men might glimpse beyond the skies
The far-off heavenly paradise.

The hour designed for prayer is spent—
And man must forth to banishment,
Still unrefreshed; for the drear world
Even here its arms hath round him curled.
He looks aloft, nor shakes his fist
(What patience!) at the organist,
Who, with redoubled clamor loud,
Pæans his triumph o'er the crowd.

Yes, perched high on his oaken seat,
The pedals rumble 'neath his feet,
While his two shuttle-weaving hands
Make noise enough for two brass bands:
No linkèd sweetness long drawn out,
But blaring sound of battle-shout.
The stops fly out, the stops fly in—
But never stops the frightful din
Until the last stray worshiper,
In shabby shawl or costly fur,
Has gained at length the sunlit street
Where Sabbath silence reigns complete!

H. T. HENRY.

Overbrook Seminary, Pa.

THE BISHOP AND THE "ABSOLUTIO AD FERETRUM."

Qu. The rule laid down in the Liturgy is that the Absolution after the exequial Mass can only be given by the celebrant of the Mass himself. An exception to this rule is allowed to a bishop only. Does this mean any bishop who happens to be present at the funeral? or the coadjutor bishop? or only the Ordinary and chief bishop of the diocese?

Some priests appeal to a decree which says "*congruum est* ut absolutio detur a celebrante missae," and thence conclude that the rule is not obligatory. What does the REVIEW say?

Resp. In some of the early editions of the *Decreta* there was a decision which had the above-mentioned expression *congruum est.* In the authentic edition of the S. Congregation of Rites there is no such decision. The answer to the question: "Num post missam in die obitus alius sacerdos, a celebrante diversus, accedere possit ad Absolutionem peragendam?" was "*Negative*; et ex Decretis hoc jure gaudere tantum Episcopum loci Ordinarium." (Decret. 12 August, 1854 accuratius impressum in edit. 1898.)

This makes it plain that the Absolution may not, in accordance with the liturgical prescriptions deduced from the Missal (Tit. VI, c. 3, n. 7.), be given by any one, whether he be bishop or other dignitary, except the Ordinary of the diocese, that is the chief bishop and his coadjutor, or the auxiliary bishop if he be vicar-general, which makes him one, and of equal right, with the ruling bishop of the diocese.

HARMONIZED RESPONSES IN SOLEMN MASS.

Qu. May I ask you to tell us whether it is allowed in solemn Masses to have the choir make the responses in harmonized form? J. O.

Resp. We know of no rule forbidding harmonized responses at solemn Mass. Their use seems in no wise to contravene the prescriptions of the *Motu Proprio*, which not merely tolerates but commends the introduction of harmony at the liturgical services, provided the chant (air) correspond

to the prescribed form and is in accord with the spirit of the Church and the particular service. A decision of the S. C. R., 8 August, 1906, in answer to a doubt about the manner of reciting the responses at Solemn Mass, indicated that it is preferable to conform to the Gregorian chant, but the expression (*laudabiliter*) leaves the choir apparently at liberty in this connexion. There appears no reason why that liberty should not be extended to harmonized responses.

THE DIVINE PRAISES AFTER BENEDICTION.

Qu. Many priests of late years are in the habit, after giving Benediction, and before replacing the Blessed Sacrament in the tabernacle, of going to the foot of the altar and reciting the "Divine Praises" in the vernacular. Is this according to the rubrics? I find nothing to authorize this practice in any liturgical book.

Resp. The Rubrics prescribe what is obligatory and indicate what is prohibited. They do not always state what is permissible. The custom of reciting the "Divine Praises" in the vernacular, either immediately before the Blessing is given (after chanting the *Tantum ergo* and Response) or after the same, as indicated in the above query, has the sanction of the S. Congregation of Rites, and is a common practice in Rome and throughout Italy. The decision referring to the matter is dated 11 March, 1871, and reads as follows:

In Dioecesi Burgi S. Domini, sicuti in plurimis aliis, recitari solent coram SSo Sacramento exposito vulgari sermone sequentes laudes approbatae, quibus adnexae sunt nonnullae Indulgentiae, *Dio sia benedetto. Benedetto il suo Santo Nome,* ecc. Ast in aliquibus dictarum ecclesiarum recitantur immediate post Orationem: *Deus qui nobis sub Sacramento mirabili,* etc.; sed antequam impertiatur populo benedictio, in aliis post benedictionem cum Venerabili, sed priusquam reponatur SSmum Sacramentum in Tabernaculo. Hoc posito quaeritur an continuari possit ad libitum utraque consuetudo?

S. R. C. rescribendum censuit: *Affirmative.*

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. The Biblical Commission. About two years ago, writers began to propound various views as to the nature and the authority of the Biblical Commission. J. Chevalier tells the readers of *The Expository Times* (XVIII, 235-237) that the five Cardinals composing the Commission are not professional Bible students; that the Secretaries of the Commission have to attend only to questions of form; and that the members of the Commission are left free as to their recourse to the Consultors. The writer maintains furthermore that Catholic Bible students are not affected by the decisions of the Commission either in their convictions or their investigations. The decisions do not deal with theoretical questions, but are intended only to prevent the premature spread of unsound opinions among the people. Another writer [1] pretends to have inside information as to a change in the character of the Commission. Its originally progressive tendency is said to have changed into a conservative policy by a change of its members occurring during the reign of Pius X. The writer concludes with a verdict which fits the action of any man or any body of men: The Biblical Commission might have done better, and it might have done worse.

According to *The Tablet* (Nov. 30, 1907, p. 853), "even some Roman theologians, while admitting that such decisions promulgated with the assent of the Pontiff, were deserving of the utmost respect, considered that they did not carry with them quite the same weight and binding force on consciences as the doctrinal decisions of the Roman Congregations." The *Motu proprio* of the Holy Father has definitely settled the question, and the Biblical Commission now practically ranks

[1] Geôrgos, *Entstehung und Geschichte der Bibelkommission.* Das zwanzigste Jahrhundert, VI. 50; VII. 1-3.

as a new Roman Congregation. This ruling of the Sovereign Pontiff has become even more interesting, because by some mistake it was published in a faulty form by practically all reviews and papers. They told us that "all are bound in conscience to submit to the decisions, regarding doctrine, of the Biblical Commission . . . in the same way as to the Decrees of the Roman Congregations, when approved by the Sovereign Pontiff." The February number of the REVIEW (pp. 113 ff.) pointed out that according to the true reading "all are bound in conscience to submit to the decisions of the Pontifical Biblical Commission . . . in the same way as to the Decrees which pertain to doctrine, issued by the Sacred Congregations and approved by the Sovereign Pontiff." The genuine reading of the *Motu proprio*, therefore, does not admit the interpretation which appeared in the New York *Sun* (8 Dec. 1907). The writer in the *Sun* believed that two conditions must be verified before a decision of the Biblical Commission could be said to be as binding in conscience as are the Decrees of the Roman Congregations: (1) the decision must concern a matter of doctrine or dogma; (2) it must have been approved by the Sovereign Pontiff. He added, by way of illustration, that the Mosaic authorship of the Pentateuch is not a matter of doctrine or dogma. The true reading of the *Motu proprio* leaves no room for any such distinction. And what is true of the authorship of the Pentateuch, is also valid with regard to the decisions concerning the implicit citations and the historicity of certain Biblical passages or books.

2. The Revision of the Vulgate. We need not repeat the letter addressed by Cardinal Rampolla, the President of the Biblical Commission, to the Abbot Primate of the Order of St. Benedict, in which that learned body of holy men is charged with the preparatory work for the revision of the Latin Vulgate (Aug. 1907, pp. 186 ff.). The letter is dated 30 April, 1907; the preparatory work consists of an accurate and exhaustive collection and study of the variants of the Latin Vulgate, a labor begun by the well-known Barnabite Father, Vercellone. The Benedictines, on their part, have entrusted the not less il-

lustrious Abbot Gasquet with the supervision of the task. He will be assisted by a Commission consisting of the ablest representatives of the Benedictine world. Thus far it appears to be certain that Dom Lorenzo Janssens, Rector of Sant' Anselmo, Dom Amelli, Abbot of Monte Cassino, and Dom Breuile, of Belgium, have been chosen members of Abbot Gasquet's Commission.

It is agreed on all hands that the task imposed on the Benedictine Order implies a tremendous amount of labor. The libraries of the world will have to be ransacked for every manuscript which may throw a gleam of light on the question. It would be impracticable to take the Vulgate as a whole; the Commission will confine its labor to some particular part, the Pentateuch, e. g., and it has been estimated that even a single part may thus take from ten to twenty years. Besides men and time, money is needed for the work; calculating the expenses on the most economic estimate, they will amount to at least $5,000 a year.

The *Revue biblique* (Jan. 1908, pp. 102 ff.) devotes several pages to a consideration of the question as to what is implied in the revision of the Vulgate? It does not mean a new version of the Bible from its original texts. The Council of Trent has declared that the Vulgate is authentic, i. e. the Vulgate is not merely official, but also agrees with the original text; it is a true Bible; it is the word of God guaranteed by the Church; theology may safely derive its arguments from the texts of the Vulgate without fear of arriving at false conclusions. But the Council of Trent perceived too that the text of the Vulgate must be definitely determined in order to serve as the authentic representative of the Bible. Hence it entrusted the Roman Pontiff with the care of editing a correct edition of the Vulgate. Since the bulk of the Vulgate is either the translation or the revision of St. Jerome, a modern scholar might have expected the Council to demand a critical edition of St. Jerome's work; but the Tridentine Fathers showed more confidence in the practice of the Church than in the learning of a

Doctor of the Church. They called for a correct edition of the Vulgate, and their reason is expressed in the clause, *quae longo tot saeculorum usu in ipsa Ecclesia probata est.* The Council of Trent, therefore, demands (1) a correct edition of the Vulgate, and (2) of the Vulgate approved of by the long-lived usage of the Church.

(1) How does the Vulgate differ from the work of St. Jerome? Prescinding from the difference of relation of the various books of the Bible to the recluse of Bethlehem, it suffices for our purpose to remember that the collection of St. Jerome's translations and revisions did not as such constitute the Vulgate. More than a century had elapsed after the death of the great scholar, before his work had found its way so generally into the Church, that it deserved the name of Vulgate. And when Jerome's Latin Bible began to deserve the name Vulgate, its text had suffered quite a number of changes owing partly to the accidents which affect the multiplication of all manuscripts, and partly to the influence of the Latin text replaced by the new Vulgate. Strictly speaking, therefore, the Latin Vulgate is not identical with the exact text of St. Jerome.

(2) It can hardly be urged that the Council of Trent did not refer to the Vulgate in this strict sense of the word, for it adds, *quae longo tot saeculorum usu in ipsa Ecclesia probata est.* Even the most devout admirer of St. Jerome cannot claim that the text of St. Jerome, pure and simple, has the approval of the long-standing usage of the Church. In the revision of the Vulgate which ended with its Clementine edition, there was no question of reproducing a critical edition of St. Jerome's work. The claims of ecclesiastical tradition were recognized as more important than the claims of criticism. The reader is aware that St. Jerome was deceived by his Jewish teacher in the rendering, e. g., of Gen. 37: 1-5. Would it be prudent, in the light of this fact, to abandon the testimony of ecclesiastical tradition when it is in conflict with St. Jerome's text?

(3) Still, Cardinal Rampolla in his letter to the Abbot

Primate of the Benedictine Order states that the Tridentine Fathers expressed the wish to have the Latin Vulgate submitted to a most minute investigation, and to have it brought to a form *piu definitivamente conforme ai testi originali.* His Eminence must refer in these words to a letter addressed by the Papal Legates to Cardinal Farnese under date of 26 April, 1546. Here the Legates ask first for a preliminary correction of the Latin Vulgate, and then for a correction of the Greek and the Hebrew texts. Do they not imply that even the corrected Latin text is to be amended according to the readings of the original texts? Cardinal Rampolla's letter has been endorsed, in a way, by a document addressed to Abbot Gasquet by Pope Pius X., under date of 3 Dec., 1907. His Holiness speaks of the Abbot's preliminary labors *quibus nova innitatur editio Conversionis Latinae Scripturarum quae Vulgatae nomen invenit.* Later on, he points out the aim of the work entrusted to the Benedictines, saying, *qui finis restitutione continetur primiformis textus Hieronymianae Bibliorum Conversionis.* Are we to conclude that the letter of His Holiness is at variance with that of Cardinal Rampolla and that of the Papal Legates to the Council of Trent? These latter demand explicitly (1) a preliminary correction of the Latin Vulgate; (2) a revision of the Greek text; (3) a correction of the Hebrew text; and implicitly, a revision of the Latin text according to the Greek and Hebrew originals. Cardinal Rampolla, too, wishes to see the Latin Vulgate brought into closer agreement with the original texts, while the Holy Father expects a restoration of the true text of St. Jerome, implying that it represents the true, and therefore the original, text more faithfully than does the present Latin Vulgate.

(4) Finally, a word about the present state of the various texts that come into play in the work contemplated: *a.* If the original Hebrew text be identified with the Masoretic, little remains to be done in its correction; but if we are looking for a pre-Masoretic text, its reconstruction has hardly been begun. *b.* As to the Greek text, the recent discoveries have

rendered us more uncertain as to its true readings than were the contemporaries of the Council of Trent. The University of Cambridge considers it most prudent under the present conditions to publish the text of the best Codices enriched with the variants derived from the other manuscripts and from the patristic citations.[2] *c.* The Latin text appears to be in still greater distress. The University of Munich promised an edition of the Old Latin fragments; but thus far it has not given any sign of fulfilling its promise. Messrs. Wordsworth and White have published the Gospels and the Book of Acts according to St. Jerome's revision of the New Testament;[3] the Benedictine Fathers will have little to do here, as far as the Codices already employed are concerned. Fr. Vercellone (Rome, 1861) and Fr. Hetzenauer have published a careful edition of the Clementine Vulgate; but this brings us back to only some fifty years after the Council of Trent. After the variants of all these different texts shall have been collected, together with those belonging to the versions derived from the Greek text, the real work of producing a correct Latin text can be begun.

3. The Progressive and the Conservative School. In general, the Conservative School is faithful to the traditional views on Biblical questions, while the Progressive School endeavors to ultilize the so-called results of modern methods and to follow even the methods themselves in so far as they do not conflict with orthodoxy. The Rationalist is not afraid of contradicting Christian doctrine and Christian principles, if they run counter to his own views; the adherent of the Progressive School does not wilfully swerve outside the limits of revealed truth, though his opponent, the conservative Bible student, may endeavor to prove that the admissions and conclusions of the Progressive School logically contradict the teaching of faith. Biblical inerrancy, e. g., is maintained by both the Conservatives and the Progressives; but while the former restrict

[2] *The Old Testament in Greek.* Edited by A. E. Brooke and Norman McLean. Vol. I. The Octateuch, Part I. Genesis. Cambridge, 1906, University Press.

[3] Oxford, 1889-1905, Clarendon Press.

the apparent inaccuracies of Scripture to figures and other rhetorical devices common in our language, the latter considerably widen the limits within which they maintain that the Bible is really truthful in spite of its apparent errors.

A. Cellini writes from a conservative point of view, maintaining that Exegesis and Philosophy alike are the handmaids of Theology.[4] Fr. E. Dorsch has written a series of lengthy articles in which he endeavors to show that the *consensus* of the Fathers contradicts the admissions and views of the Progressive School.[5] Various views have been expressed concerning the value of Dorsch's writings; all agree as to the careful and laborious character of the writer's work; it is granted, too, by some critics that he has succeeded in showing that the new exegesis has no solid basis in the teaching of the Fathers; but it is commonly denied that the author has proved the existence of a contradiction between the tenets of the Progressive School and of the Fathers. Probably Fr. Dorsch's line of separation between the Conservatives and the Progressives does not coincide with that maintained by his critics. For Dorsch's principles, if generously interpreted, may fit even such writers as Fr. Prat and Fr. von Hummelauer, both of whom are considered as eminently progressive exegetes by the author's critics. L. Hugo writes as a country parish priest interested in questions theological.[6] He attacks mainly the work of Fr. von Hummelauer; though he advances nothing new, he skilfully handles the old arguments. At times, the contents of his chapters do not fully agree with the headings; but this does not detract from the firmness of his convictions. Selbst too discusses Fr. von Hummelauer's views on Biblical exegesis, and shows himself rather adverse than friendly to them;[7] the series of articles is not as yet complete.

[4] Critica e fede nella esegesi biblica. Florence 1906, Libr. editr.

[5] Zeitschrift für katholische Theologie, XXIX. XXX. XXXI.

[6] Katholische Exegese unter falscher Flagge. Regensburg 1906, Pustet.

[7] Randglossen zur biblischen Frage. Katholik, LXXXVI. 161-175; 288-300.

J. Fragnière believes that Catholics may admit material errors in the Bible without impairing the principle of Biblical inerrancy.[8] H. A. Poels distinguishes between popular and critical history on the one hand, and a higher history on the other. The former only relate facts, the latter judges of and interprets the historical materials of the popular and the critical history. Only this higher kind of history can lay claim to inerrancy resulting from Biblical inspiration.[9] J. P. van Kasteren sees in the expression, the inspired writers are not witnesses of the events, but judges of the history, a noteworthy attempt of solving the difficulty of Biblical inerrancy.[10] T. Witzel adheres to the devise, *cunctandum interea de sententia.*[11] He has some confidence in the various kinds of literature, also in the implied or tacit quotations; but he does not believe that the Progressive School sufficiently guards the divine character of the Bible.

The most emphatic attack on the Progressive School in the person of one of its foremost representatives, Fr. Lagrange, was made by Fr. Delattre. It is not the first time that these able writers have come into conflict. Fr. Lagrange published his well-known work entitled *La Méthode historique* in 1903; the following year, 1904, Fr. Delattre published a refutation of the work, entitled *Autour de la question biblique.* Fr. Lagrange answered Fr. Delattre in a work circulated privately under the title *Eclaircissement sur la Méthode historique, à propos d'un livre du R. P. Delattre*; about two years and two months later, Fr. Delattre found that his silence was misinterpreted by his opponents and regretted by his friends; hence he published *Le Criterium à l'usage de la Nouvelle Exégèse Biblique* (Liège 1907) against Fr. Lagrange's latest position. According to Fr. Delattre, his opponent's exegetical principle

[8] De l'inerrance de l'Ecriture Sainte. Revue de Fribourg, Jan. 1907.

[9] History and Inspiration. Catholic University Bulletin. XII. 182-218.

[10] De waarheid in het bijbelsche Geschiedverhaal. Studien LXVII. 371-404.

[11] Autour de la question biblique: Idées de l'école progressiste. Études Franciscaines XVI. 580-591.

is, *croyons l'auteur quand il veut être cru.* But when does the inspired author wish to be believed? This doubt is settled by Fr. Lagrange's *criterium*: "We judge that he wishes to be believed when he reports a fact which refers directly to his subject, the reality of which serves as the basis of his teaching, an important fact of which one knows that it can have been attested [and] transmitted, especially if there be question of a revealed fact, for these he has at heart."

Fr. Delattre shows that Fr. Lagrange's exegetical principle does not rest on the authority of St. Jerome or of Herodotus, and that it is false in itself. The words of St. Jerome, *opinionem vulgi exprimentes, quæ vera historiæ lex est*, refer to the public opinion prevalent at the time of the events related, not to the public opinion prevalent when the narrative was written. Thus St. Matthew 14:9 relates Herod's grief over the death of John the Baptist; St. Jerome believes that this grief was not real objectively, but that the evangelist relates it, because it was considered as real by the public opinion prevalent at the time of John's death, though not at the time of the evangelist's writing. Again, according to Delattre, Herodotus assigns various degrees of certitude to his stories; he describes them as certain, probable, possible, improbable, false, or impossible. He does not leave it to the reader to find out when the author wishes to be believed; he expects the reader to believe him throughout according to the note added to his narrative. Fr. Delattre examines Fr. Lagrange's *criterium* in general and in detail, and arrives at the conclusion that it is wholly subjective: *comme criterium, eux-mêmes.*

CATECHETICS.

It may now be a more or less forgotten fact that the last Vatican Council almost adopted the plan of a universal primary Catechism. The matter had been fully discussed. The sad events that forced the prorogation of the Council alone prevented the Catechism's final adoption. However, the

Council had not prepared the text itself; it stood ready to vote for the introduction of such a Catechism into all Catholic dioceses. The scheme of this universal Catechism would have most likely been left to the Holy See to determine. Bishop Ketteler, an experienced catechist, made a most telling speech which had greatly influenced the action of the Council. He strikingly maintained that such a catechism would demand a long preparation and of necessity have to be perfect enough not to be displaced for hundreds of years. Unless a perfect little catechism could be evolved, catechism itself would suffer almost irreparable damage because progress in this line would be thwarted for centuries by its compulsory introduction and retention.

We hope to give in a future issue of the REVIEW a succinct account of the great continental catechetical movement since 14 March, 1898, when Dr. Anton Weber, editor of the Munich *Katechetische Blaetter*, in an address to the Catechetical Society of the Bavarian capital stirred catechetical circles as probably no other event of recent years has. He then tried to prove that the Herbart-Ziller formal steps are the only justified catechetical method. His lecture found favor with catechetical specialists, and since then so much has been done and so much written and so much has catechesis advanced that it were unfair not to present the facts to the American clergy. In this short initial notice we can give only a meagre skeleton of this method. We must, however, at the outset establish the contention of the leaders, that if Herbart and Ziller were the occasion of this immense catechetical progress it must be admitted that the spiritual father of it is Dr. Willmann, an unimpeachable Catholic pedagogue. The authority of Fr. Linden, the Jesuit, may be cited as in accord with the main contentions of the Munich catechists. It would seem that the *Course of Christian Doctrine* (Dolphin Press) sprang from this movement; at all events it is essentially akin to it. The Munich efforts have, let us hope, for all time done away

with empty moralizing in our religious instruction, and have, if not introduced, at least regenerated, true objective teaching and practically abolished mere catechetical word-analysis.

The old system of teaching catechism might be best given in the words of its zealous defender Dr. Meunier: "The catechist makes the whole class read three or four questions from the catechism to be learned for the next hour. Then he gives a necessary explanation of the terms that are strange to the children. . . . The following hour is taken up with the verbal recitation of these questions; and then follows the catechesis. He begins with an introduction, which contains the presentation of the lesson-aim and its connexion with the foregoing subject. Then every question is treated separately; for every question forms in itself a complete unit."—This kind of instruction the Munich School brands as unpsychological (*concessis concedendis*); *above all because it does not go hand-in-hand with the training of the heart and will.* Such a method, *beginning with dead and dry concepts*, must needs influence the child adversely. An accidental example later introduced, or a final exhortation cannot repair the injury. Instead of love and pleasure the child must conceive an apathy for religious instruction, and for all religion; for the child knows not the difference between religion and religious teachers. St. Jerome says: "Above all, we must be careful not to let the child conceive an antipathy for instruction. What it must learn, should become dear to him, that study may not be a slavery, but a delight."

Wherefore the Munich school demands, first, a division of the catechetical matter into strict methodical units, so that those questions are co-ordinated which are essentially one. Secondly, it insists on a methodical following of the three essential steps, viz.: Presentation, Explanation, and Application—with a short Preparation before Presentation, then Combination after Explanation, as more or less non-essential points. *It therefore never begins with the catechetical questions, but always with an objective Presentation*—in the form of a story from life or the Bible, a catechetical, Biblical or his-

torical picture, a point of liturgy, Church history, or the lives of the Saints, or some such objective lesson. Out of this objective lesson only will the catechetical concepts be evolved and abstracted, then combined into the catechism answer and formally applied to life. These catechists aim at capturing the child's interest from the start and preserving his good-will and attention throughout. The method succeeds in this, as the writer can testify from experience. That this method must be still further elaborated, and that concessions are liberally given by its advocates he admits, and he has found it necessary in practice. That here we have a working theory well worth studying and perfecting he stoutly maintains, and he slightly hopes that he may have awakened the indulgent reader's interest for a fuller account of it in a future issue of the REVIEW.

Very instructive is the Report of Religious Examination (1906) for the Diocese of Clonfert, Ireland. This diocese is at present ruled by the Right Rev. Thomas O'Dea, evidently a bishop bent on catechetical progress in his sphere of action. We do not affirm that the results there are typical for all Ireland. The Report shows that the analytical word method still prevails; but it rejects it and praises teachers for at least trying deeper methods. The children's examination showed good knowledge of practical religious affairs. Special care was given to the study of Bible History. The Temperance Reader was also prescribed for examination. Church Music was better cultivated than formerly. Prayers were taught in Gaelic also. Ninety-five schools were examined, in which there were 6202 pupils. Twenty-six schools were marked excellent; thirty-five, good; thirty-four, fair. The attendance averaged only 57-60%.

A *Pedagogical and Catechetical Congress,* the second of this kind, was recently (Febr. 16-20) held in Vienna under the auspices of the Leo Society. The detailed account of its

doings is not yet to hand. The program announced that the sessions of the first week were to be given more to the work of higher schools, as *Gymnasia* and *Realschulen*, but that during the second week lectures on the work of grammar schools would predominate. The themes announced were: (a) for the first week, Religious Education of Character in Higher Schools; The Catechist as Pastor of Souls; Method of Religious Instruction; Actual School-work; Visits to Catechism Classes; St. Augustine as a Pedagogue; Further Philosophical Training of the Catechist; The Modern Ethical Movement; Study-Travels; The Higher Education of Women; Discussion of the Results of this Congress. (b) For the second week, Love as a Principle of Education; Apperception, Interest, Suggestions for the Training of the Heart (Gemuetsanregung); Building of Moral Habits; Catechetical, Biblical, Liturgical Instruction; Errors of the Day and Religious Instruction; real Class Work; Management of Children of Infidel Parents; Educational Worth of Religious Instruction; Discussion of the Results of this Congress. We may judge from the printed report of the first Vienna Congress, 13-25 February, 1905, and from the names of the lecturers engaged, among whom we note Archbishop Bilczewski, a wonderfully fascinating speaker, Dr. Willmann, philosopher and practical pedagogue, University professors Drs. Goettler (Munich) and Swoboda (Vienna), and Father Linden, probably the best Jesuit authority on catechetical matters, besides the well-known catechists Kundi, Dr. Krauss, Dr. Hlawati, Dr. Tibitanzl, Hofer, Minnichthaler, Bergmann, and Perkmann. These names assured the success of the Congress as a landmark of solid catechetical progress. We shall have something to say on it in some later issue of the REVIEW. The lover of catechetical lore will be amply repaid by a study of the catechetical lectures given at the first Congress of Vienna, for example, Qualities of a Religious Teacher; Preparation for Catechism; Analysis and Synthesis; Munich Catechetical Method; Treatment of Bible History; Natural History and Catechesis; Courses of Religious Instruction, etc.

May the writer express his timid desire that the forthcoming catechetical addresses at the Catholic Association Meeting in Cincinnati next summer might be patterned somewhat after the latest European conventions? We venture to suggest that at least one half-day in Cincinnati could be profitably spent in outlining the history of these Congresses.

One work published last year on catechetical matters deserves special mention, namely, William Pichler's *Unser Religionsunterricht, Seine Maengel und deren Ursachen* (Our Religious Teaching: Its Defects and Their Causes). It pertains directly to affairs in Austria; but many a thought could be extracted, applying to conditions in the United States. The author is an acknowledged authority on Catechetics. Moreover he is a holy and highly-esteemed priest. He does not mince matters. Let me give just a few ideas from his work. One of the greatest hindrances to proper religious training in his own country, he says, is the cumbrous new national catechism. He states positively that its author is no doubt a good theologian, but yet a poor catechist. He outlines what he deems the essential qualities of a good catechism, to which we hope to return later. Next he gives his ideas on the compilation of a needed new Bible History and takes Dr. Knecht's for his model. He unsparingly rejects the Course of catechetical studies in the various Austrian dioceses, throws light on some still existing antiquated methods, as drill, too much memorizing, the so-called didactic materialism, and finds words of warm approval for inductive methods. He praises catechetical methods in Ireland and in the German diocese of Rottenburg especially, but totally condemns those in Spain and Italy, blaming such methods in great part for the wide-spread apostasy in those countries.

The *Sunday School Teacher's Guide* by Father Sloan, quite recently published (Benziger), is a decided step toward making practical catechetics better understood amongst us. He has a chapter on " questioning " in which he emphasizes what

many a catechist, precisely because he is well informed in Christian Doctrine, forgets, namely, that *teaching is not preaching*, that the question method has great advantages not only as testing the knowledge of the child, but as a means of marking and maintaining interest, strengthening the memory, developing thought. To effect these things it must, of course, be clear, brief, stimulating, logical, and, what is very important, always respectful toward the child. Indeed, as the writer shows elsewhere in his book, the teacher must in the beginning aim not so much at making the pupil follow his thought, as rather to adapt himself to the child; and adaptation is impossible without individual child-study; for each pupil has characteristics peculiar to himself, each pupil has a home atmosphere of his own which influences his point of view, and each child has needs of a kind not shared by any other child around him.

An aspect of the Sunday-school teacher's function which particularly commends itself to the consideration of the priest, is that which represents the teacher as helping the pastor to save souls. The method of saving souls through Christian doctrine is simply a series of steps securing attraction, attention, conviction, persuasion, conversion, regeneration, perseverance. Father Sloan admirably develops this process in his manual for teachers of the Sunday School.

One of the effects of the present Sovereign Pontiff's call for the establishment of the Confraternity of Christian Doctrine in every parish, has been the organization of special *Schools for Catechists*. The following letter of the Archbishop of New York to his priests is typical in this respect and suggests a method of efficient work through the pastoral clergy. The letter reads:

REV. DEAR FATHER.

A recent Encyclical of our Holy Father calls for the establishment of the Confraternity of Christian Doctrine in every parish of the Catholic world. I feel confident that this will appeal strongly to every

pastor of souls, inasmuch as such a Confraternity is destined to prove itself not only a very powerful adjunct to the parochial school where one exists, but also an absolute necessity where such a school is wanting. We are all undoubtedly impressed with the fact that there is great need in our day of an intelligent and lucid exposition of all matters pertaining to our holy Faith; therefore it is that one of the chief features of the proposed Confraternity is a school for catechists who will make a special study of Dogma and Church History, in order to qualify themselves for the important work of not only instructing the minds of our Catholic children in the rudiments of the Faith, but also of being able to impart their knowledge clearly and positively to other Sunday-school teachers not having the opportunity of this special course.

I am therefore pleased to announce to you that I have appointed the Rev. Francis H. Wall, D. D., Director of this work. In due time he will call on you and make known to you the details of his plans, not for the purpose of interfering with any existing conditions but simply to explain the excellence and importance of the Confraternity, and to suggest methods of reform where such are needed. I bespeak for him every possible consideration and encouragement. It is at my bidding that he has undertaken this very essential diocesan work and his success depends entirely upon the loyal co-operation of every pastor.

Praying for you every blessing, I am,

Faithfully yours in Christ,

✠JOHN,

Archbishop of New York.

Criticisms and Notes.

CHRISTIAN SCIENCE. The Faith and its Founder. By Lyman P. Powell, Rector of St. John's Church, Northampton, Mass. New York, London: G. P. Putnam's Sons (Knickerbocker Press). 1907. Pp. 261.

There has been no dearth of literature purporting to elucidate the subject of "Christian Science" so-called; and yet the general reading public seems no wiser than before about the moral value of the system, since every avowal or sincere statement of facts on the part of the defenders of the cause has been met by some counter-statement in the form of attested facts to confute the validity and honesty of Mrs. Eddy's claims as set forth in her book *Science and Health*, with the supplementary arguments, furnished by her friends. So between the accusations of fraud and spleen from the caustic pen of our national humorist, Mark Twain, and the indignant disclaimers of Georgine Milmine, the average inquirer remains in his puzzled attitude, merely coming to the conclusion that he has to deal with a very elusive topic of study, wherein truth and self-deception, fraud and credulity, alternate in equal proportion.

The best light that can come to us on the subject under such circumstances is a temperate judgment based upon a synthetic statement of the *pros* and *cons* as drawn from the doctrines and facts which neither party denies but which either party exaggerates or minimizes to suit its own side of the argument. Such a judgment is here offered us by Mr. Lyman P. Powell. He approaches his subject with excellent credentials of sincerity and from a healthy ethical viewpoint, and after having acquired a thorough familiarity with his subject. His observations of the action of Christian Science originated in the assumption of good faith on the part of its practitioners and with the principle that to judge the merits of the system by its fruits was both the Christian and the scientific way. The conclusions to which close investigation during many years has led the author, who did all that he could do to keep aloof from the influences of ignorance

or prejudice which tend to obscure the process of inquiry, are summed up in the following propositions:

1. That when members of any Christian Church turn to Christian Science healing they usually turn away from historic Christianity.

2. That there are in the theory of Christian Science certain structural weaknesses which may easily be overlooked by people unschooled in philosophy, theology or science.

3. That the answers of the accredited exponents of the movement to the criticisms which are steadily gaining headway, satisfy none save Christian Scientists and such others as read carelessly and think loosely.

These conclusions the author of the book, which is written in a clear and agreeable style, makes quite good by his references, authoritative statements, statistics, and logical inferences. He thus gives us a book in which the average man who is outside of Christian Science can find the things he wants to know about its theory and practice. If to those who look favorably upon the system it appears that its defects are unduly emphasized, the author's justification is to be sought in the fact that, the good there is in Christian Science is that which is common to all other religious professions and therefore requires no special emphasis, while the evil is distinctive and needs analysis and publicity to make it evident.

Mr. Powell admits, and in truth defends, the value of mental healing and the established principle of suggestion. And whilst he attributes to these agencies the many unclassified instances that come under the head of miraculous recoveries wrought at the shrines of saints as well as the reputed faith-cures to which the noted sectaries have laid claim, he does not pretend to examine these claims in detail. He writes from a non-Catholic point of view, but without bias, for his object is to show forth the inconsistencies of Mrs. Eddy's Christian Science healing and to make clear its dangers to society and to the family life. He demonstrates very clearly the structural weakness of the cult, pointing out not only that the teaching of Christ does not enter into the system, whatever its pretensions, but also that the doctrine and principles of the Gospel of Christ are perverted and abused by the defenders of that system. In this he renders the community a service which will be recognized and which is of distinct value to the defenders

of Christianity, a sufficient reason for recommending the volume to the thoughtful consideration of the clergy who have to combat the widespreading evil of this new teaching.

CASUS CONSCIENTIAE ad usum confessariorum compositi et soluti ab Augustino Lehmkuhl, S.J. Cum Approb. Rmi Archiep. Friburg et Super. Ord. Edit. III. 2 volumina. Friburgi Brisg., St. Louis, Missouri: B. Herder. 1907.

Since the first edition of the *Casus Conscientiae* in 1901, by the veteran and indefatigable moral theologian of Valkenberg, the arguments advocating the abandonment of the old method of teaching theology, in favor of a more scientific process based on psychical research and physiological diagnosis, have not received much encouragement from writers on practical theology. After all, the real test of the efficiency of a given method must be looked for in the results it produces; and judged by this standard primarily, the preference seems due to the homely way of teaching by illustration; that is to say, by reducing the principles and laws of moral science to concrete application, taking typical human acts in their occurrence under varying circumstances and measuring their moral value by comparison of motives and effects. It is this experimental view of moral theology—the answering of difficulties of conscience by finding the elements of analogy and of distinction in given cases—which P. Lehmkuhl continues to advocate in his text-book of Moral Theology, and of which the two volumes of *Casus Conscientiae* serve as an illustration.

Yet, whilst the author does not defer to the views of the advanced advocates in the practical science of directing the conscience, he has modernized his work in the present edition by the introduction of new cases to illustrate the application of more recent laws and usages, such as the practice of frequent or daily Communion, the transferring of "stipendia missarum," the religious observance under the obligation of simple vows, the solemnization of marriage contracts, in part at least anticipating the newest legislation as sanctioned for the dioceses of Germany. The careful references to the Decrees of the S. Congregations, to the principles formulated by the old masters in theology, and the views of the latest authorities in the same field, make P. Lehmkuhl's *Casus* alike satisfactory to the student in class and to the confessor who has to decide in the tribunal of penance.

THE SUNDAY-SCHOOL TEACHER'S GUIDE TO SUCCESS. By the Rev. Patrick J. Sloan. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 187.

THE CATHOLIC SUNDAY SCHOOL. Some Suggestions on its Aim, Work, and Management. By the Rev. Bernard Feeney, author of "Manual of Sacred Rhetoric," etc. With Introduction by the Most Rev. John Ireland, Archbishop of St. Paul. St. Louis, Mo., Freiburg: B. Herder. 1907. Pp. 232.

The teacher interested in the work of the Catholic Sunday-school who has felt the want of a definite and trustworthy guide, will be taken by Father Sloan's attractive little volume at first sight. It is in very truth what its author aims to offer, namely, a practical, logical, and comprehensive treatment of those principles and methods which, from long experience, have been found to be most helpful to teachers in our Sunday-schools. His exposition is brief and simple. He tells us without circumlocution what is wrong in the present prevailing methods, what is desirable, what can be accomplished with the aid of system and thoughtfulness and good-will. He makes the teacher of the Sunday-school feel the seriousness of the task which demands care and preparation, and he elevates him to a true realization of the dignity and the benefits that accompany earnest devotion to the task.

The book has a special value for pastors, inasmuch as it points out the qualifications we must look for, and the cautions we must observe in the selection of our teachers, and how to make those who show aptitude for the work more efficient. The observations which the author makes, the rules he gives for our guidance, are, as already intimated, thoroughly practical. If followed out they make the Sunday-school teacher not merely a useful coadjutor in the religious ministry of a parish, but a potent factor in creating a higher educational level for our Catholic people in America than our missionary circumstances and limitations have hitherto allowed in most places.

Father Feeney's book is not so much a manual of practical rules and directions to the teacher, as rather a series of concise lectures dealing with the aim, necessity, and management of the Sunday-school. It embodies the principles which are set forth in more didactic and immediate form in Father Sloan's book,

and it enlarges on some of the points which the latter merely outlines—such as the Confession Class, the Communion Class, Confirmation Class, etc. It is a book that addresses itself mainly to the priest as pastor of souls, and thus serves an excellent purpose. We should recommend both volumes to the clergy, and more especially to seminarists. The two books supplement each other. To those who have to commit to others the charge of instructing the child and the youth in the Catechism, we would say: Put into the hands of your teachers before all else Father Sloan's *Guide to Success*. See that they read and study it, and, if you want to say anything to them to enforce the lessons there indicated, you will find excellent thoughts, well put to suit your pastoral dignity, in Father Feeney's book.

CHRISTOLOGIE. Commentaire des Propositions 27-38 du Décret du Saint Office "Lamentabili." Par M. Lepin, Prof. a l'Ecole supérieure de théologie de Lyon. Paris: Gabriel Beauchesne et Cie 1908. (Bibliotheque Apologéti ue.)

M. Lepin has earned for himself a reputation as a conscientious and intelligent student of the great questions touching the Messianic character and personality of Christ, more particularly those questions which the contentions of the Abbé Loisy have aroused among students who profess to draw their supernatural convictions from the Gospel. His volume, *Jésus, Messie et Fils de Dieu*, studied in the light of the Synoptic Gospels, largely supplemented by the *Origine du quatrième Évangile* in which the author examines and contrasts the views of Révillé and Loisy with those of Holtzmann, Harnack, Jülicher, Abbott, Schmiedel and other recent critics of the Johannine authorship, sufficiently attest his solid erudition as well as his power of keen analysis and logical deduction. The reader of his works is impressed with their consistency, an element which we miss in the plausible arguments of the modernists whom he confutes.

His *Christologie* is a brief vindication of that portion of the recent *Syllabus* which points out the errors taught in the modernist school about the person of Christ, His Messianic mission and divinity, His knowledge and consciousness of the Messianic dignity, His character of Redeemer, and the value of the Resurrection as historical evidence for the Catholic belief in the completeness of the Atonement. It is the dogmatic teaching of the Church on these points against which the modern agnostic apolo-

gists of Christianity direct their destructive criticism, under the specious plea of a distinction between the human element in dogmatic tradition resting solely on historical grounds, and the divine, which alone is the true object of faith. Thus the person of Christ, according to the modernistic theory, presents to us a purely human subject to be judged according to the laws of science and history. What is called "faith" in Catholic terminology has, they say, first transfigured the historical person of Christ, and then disfigured it by the fictitious interpretation of His teaching. To get back to the true Christ we must, therefore, discard all that is not purely natural and deducible by ordinary experience from the gifts, education, surroundings which the study of time, place and circumstance admits in the "Carpenter's Son."

The advantage of a sane commentary on the propositions which treat of these important topics is evident. The author gives the orthodox teaching on the subject of Christ's person, nature, and functions as Redeemer, as illustrated by the mutual relation of dogma and history, and thus he saves the inquiring mind from the very confusion which the modernists themselves first stir up in order that their pretended separation may appear to obviate it. Whilst the Abbé Lepin makes constant reference to M. Loisy's statements, chiefly in his *Autour d'un petit livre,* his purpose is manifestly irenical and excludes all insinuation of personal motive. We would welcome the author's arguments in the form of positive demonstrations and proofs of the orthodox teaching of the Church, contained in the propositions which he here only lays down as an accepted fact.

Literary Chat.

Distinguished Converts to Rome in America is the title of a volume which gives in alphabetical order some three thousand names of men and women whose conversion to the Catholic faith has been made known through the press. Although a list of this kind cannot be taken as an exact index to the extent and character of missionary work done among non-Catholics, it is nevertheless instructive. Thus the statistics inform us that of three hundred and seventy-five clergymen, including an Anglican bishop and three Jewish rabbis, about one hundred and fifty became priests; and more than two hundred and fifty of the women converts

entered religious communities. The medical profession contributes one hundred and fifteen converts; of lawyers we have one hundred and twenty-six; United States Army and Navy officers count nearly two hundred; and over three hundred belong to the various professions of authors, journalists, educators, and artists. There are twelve Governors of States; twenty-one members of the diplomatic service; eight Mayors of cities; forty-five Senators and Congressmen.

Every one knows what nice discernment is required in using an argument from impossibility. Of course it is the veriest truism to say *a non-posse ad non-esse valet illatio*; but to determine when the *non-posse* is actually present is quite another affair. In the primary notions of things it is easy enough. No sane man will question the impossibility of two and two making four. But when dealing with physical events one is not so sure of what may or may not be. Not that we do not know enough about such events to decide that *some* effects cannot naturally occur, as, for instance, that stones cannot possibly think, Locke's suggestion to the contrary notwithstanding. On the other hand it is extremely difficult to say just where the limit to physical possibilities lies. And yet we not infrequently find otherwise prudent thinkers settling the matter quite off-hand. Notably is this the case in discussing the transformation of organic species. Thus we read in one of our recent popular books on philosophy: "Not only has artificial selection signally failed to produce a new and permanent species, but it furnishes the strongest grounds for believing that such a production would be both artificially and naturally impossible. It can never make a new species, or cause a plant or animal belonging to any one to evolve into any other." Now it goes hard with a philosopher if he cannot explain a physical fact by an *a priori* axiom, reduce relative and physical to absolute and metaphysical possibility. And so we find the author just quoted settling the matter thus: "No living being of a higher generic or specific type can evolve itself from a lower type [the perfection of the effect preëxists in the cause, he adnotes]. This assertion depends upon the axioms of causality. For no agent or cause generically or specifically different from and lower than an effect can produce that effect." This line of argument is familiar to every reader of the evolutionary controversy. It should be noted that when the author quoted says that "no living being can *evolve itself* from a lower to a higher type," he does not mean independently of the divine administration. He supposes God's coöperation. The context plainly shows that the argument is restricted to the natural potencies of living beings.

Now no one will find fault with the author's philosophy. That is too elementary to be inevident. The fault lies in the maladjustment of metaphysics to physics, or rather in the failure to survey all the facts whereto the axiomatic principles apply; in failing to notice that living beings *may* include potencies which, under the proper stimulation, *may* enable such beings with the coöperation of environing agencies to undergo a specific

transformation—"even to evolve to a higher type." Until the *may* here emphasized is excluded it is imprudent to argue what *can't be*.

In such delicate matters it were well to imitate the Angelic Doctor, who was so chary of trusting an inconclusive argument that he went so far as to deny the demonstrability of the creation of the world—making it a truth of faith, not of reason: *ne praeberet materiam irridendi infidelibus existimantibus nos propter hujusmodi rationes credere quae fidei sunt.* (*Sum. Theol.* P. 1, q. 46, a. 2.)

The foregoing reflections have been suggested by a trend in recent experimental biology. The reader interested in the matter is probably aware that evolutionists are more and more distrusting the influence of environment on "the body plasm," as a factor in the transmutation of species. The tendency is now more to look for the modification of "the germ plasm." An article in a recent number of *Science* (24 January) gives an account of some interesting experiments, carried on at the Desert Laboratory. The injection of various solutions into the ovaries of certain plants was followed by the production of seeds bearing qualities not exhibited by the parent, wholly irreversible and fully transmissible to successive generations (p. 123). The writer (D. T. MacDougal) mentions one plant especially (*Œnothera biennis*), the ovary of which being chemically modified produced seeds which produced a plant so markedly different from the parental form as to be at once recognizable. "This form has been tested to the third generation, transmits all of its characteristics fully, and does not readily hybridize with the parent, even when grown so closely in contact with it that the branches interlock" (p. 124).

Of course the demonstrative value of such experiments for transformism can always be eluded by maintaining that the alleged changes are only variations of structure and accidental modifications of function, but not specific transformation. They give us new *varieties* and, if continued, new races, but not *new species*. None the less they are sufficiently striking to give us pause in appealing to the *it can't be*.

Among the recently published volumes of poetry from Catholic sources, Father Leon M. Linden's *A Concord of Sweet Notes*, William J. Fischer's *The Toiler and other Poems*, and Father John Rothensteiner's *Heliotrope*, are likely to secure attention from lovers of religious verse. Not that the authors confine their melodious chanting to themes that rouse the soul to pious emotion and serve as a lever for the elevation of the heart, but there is in them the harmonious sound of sincerity and truth and Christian love which leaves the echo of gratitude in the reader, whether the songs be of joy or of sorrow, of the world without or of that within. The apparently accidental fact that Charles J. O'Malley is made sponsor for both Father Linden's and Mr. Fischer's work, should be a passport for the two volumes, although there is some rather indifferent verse in Father Linden's handsome volume. As for Father Rothensteiner, he is well known as a German poet, and though born in America, he has the true

Tyrolese love of nature and of song inherited from his forefathers. His English verse is equally spontaneous in rhythm and expression of thought. *Heliotrope* is a sprig of faith and hope, as the author modestly styles his songs, warm with the glow of sunny Italy and pervaded by the clear mountain air of Catholic Tyrol.

A modest booklet printed at the Nazareth Trade School (Farmingdale, Long Island) contains five long poems, all embodying Indian legends, the rhythm and structure of which reminds the reader at once of Longfellow's *Hiawatha*. Evidently the author, Mr. Edmund Basel, is a great admirer of our most melodious of American poets.

The English literature in behalf of the foreign missions is growing in quality as well as in quantity, to the steady advantage of the work of the Church at home, by the increase it generates of zeal for the spread of the Catholic faith among the faithful. *The Catholic Missions*, published since last year by the Society for the Propagation of the Faith, is well edited, and appears, like its elder sister-magazine, the *Annals of the Propagation of the Faith*, every other month. Besides these there are diocesan and provincial magazines, like *The Good Work* of New York, the *Annals of the Holy Childhood, Illustrated Catholic Missions, St. Joseph's Missionary Advocate, the Salesian Bulletin*. Father Kelley's *Extension* is doing magnificent work for our needy home missions in the United States. The *Indian Sentinel* and the *Indian Advocate*, as well as periodical issues of the *Mission Helpers* and kindred organizations of religious workers do much to keep us in touch with Catholic activity among the native tribes of America. Recently the Catholic Mission Aid Society has started the publication of the *Maryland Mission Journal*.

We are glad to see that the hitherto unpublished poems by George Henry Miles have been collected and issued in a handsome volume (Longmans, Green & Co.). *Christine* is a fine example of the revived romantic classicism which is illustrated by Scott and Coleridge among English poets. It recalls the chivalry, the minnesong, the vivid faith of the days of the Savoyard Crusaders. *Amin* is a poem which belongs to Miles's early manhood. It is a description of action in the land of the Sacred Nile, and abounds in apostrophes which show the exuberant eloquence of the young poet, an eloquence less finished yet more vivid than his later forms. *The Sleep of Mary* embodies the legend of Our Blessed Lady's Assumption and recalls the master works of Titian and Murillo, in which they have pictured the beautiful story of the rose and lily-filled tomb that would not hold the immaculate body of Christ's holy Mother.

Haller's *Vade Mecum for Vocal Culture*, translated by the Rev. B. Dieringer (Fr. Pustet & Co.), is meant in the first place to prepare pupils for choir singing; but it is likewise a complete grammar and exercise book, with detailed directions for more advanced singers. The manual will prove of service to priests who seek some knowledge of musical terms, pronunciation, breathing, expression, etc.

We are glad to see that the (London) Catholic Truth Society has reprinted Justine Bayard Ward's paper on "The Reform in Church Music," which appeared originally in the *Atlantic Monthly* (April, 1906), and which aroused much intelligent and favorable comment among cultured people, even outside the Church, because it tended to dissipate the vulgar conception that the reform movement which Pius X had inaugurated was one-sided and impracticable. Madame Ward's article embodied a remarkably clear statement of the principles underlying the art of musical prayer. *Lex orandi, lex cantandi* furnishes, as she shows, the key to the motives and merits of the restoration of liturgical song as advocated in the Catholic Church. The article as now reprinted furnishes an excellent means of disseminating a correct view of the functions of music as a means for the elevation of the heart to God.

Sands & Co. (London) publish a small pamphlet on *Modernism*, by C. S. B., the aim of which is to demonstrate the inconsistency of the advocates of the system who claim to be members of the Catholic Church whilst abjuring at once her doctrine and her discipline. Modernism divested of its pretensions is Protestantism pure and simple, and merely dresses itself in the fashions of historical criticism which serve it as a sort of passport among those who are caught by the glamor of modern science. Find the Catholic truth in the Catechism, and compare it with the speculations and deductions of the Modernists; it will give you the true value of the latter.

Studies on the Prayer of the Holy Rosary (Washbourne) is a thoughtful and deeply devotional series of studies on the favorite prayer of Catholics, which makes the reader familiar with the mystery of Divine Union, a theme on which the author, Mrs. E. M. Shapcote, discourses always with a charming simplicity of manner.

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